

NEW
AND CHOICE
CHARACTERS,

of severall Authors.

Together with that exquisite and
unmatcht Poeme,

THE
WIFE,

Written by Syr Thomas Overbury.

With the former Characters and connected
Nerves, All in one volume.

With many other things added to the
fixt Impression.

Mar. — *non nocuit hac monumenta qd*

L O N D O N

Printed by Thomas Gredde, for I. B. at the
Liffe, at the Tygers Head in St. Dunstons
Church-yard. 1641.





To the Reader.

THe generall acceptance of this most unimitable Poem of The Wife, together with the Characters hereunto annexed; is sufficiently approved, in that they haue now past the sixth Impression. To these are added diuers others of like weight and fashion, and not much undervaluable. Howsoever; they are now exposed, not only to the Indicious, but to all that cary the least scruple of mother wit about them.

Licet toto nunc Helicone frui. — Mar.

Lau: Lisle.

*Briefe Panegyrickes to the
Authours prayse.*

To the Booke.

EXpos'd to all, thou wilt lesse worthy seeme
I feare: Wiues common, all men disesteeme;
Yet some things haue a differing Fate: some
We doubt in wares which are in corners set: (fret
Hid *Medals* rust, which being vs'd grow bright;
The day more friendeth vertue then the night.
Thou though more commō, thē maist seem more
Lonely with thou maist be vnderstood. (good,
G. R.

TO make a Wife of Wit, or meer Philosophie,
And deck her vp with floures of sweetest poe-
s no hard task: but such a one of flesh to find, (sy,
Would weary all the wits & bodies of mankind:
since worse must serue the turne, thē mē must be con-
to take such as they find, not such as they inuent. (tent
T. B.

VElthast thou said, that women should be such;
And were they that, had but a third as much
I would be Married too, but that I know
what shee is, but should be thou doest show:
Do let me prayse thy worke, and let my life
be single, or thy Widdow be my Wife.
X. Z.

Of the choyce of a Wife.

IF I were to chuse a Woman,
As who knowes but I may marry:
I would trust the eye of no man,
Ner a tongue that may miscarry:
For in way of Loue and Glorie
Each Tongue best tells his owne Storie.

First, to make my choyse the bolder,
I would haue her childe to such
Whose free vertuous lines are older
Then Antiquitie can touch:
For tis seeldome seene, that Blood
Gives a Beantie great and good.

Yet an ancient stocke may bring
Branches I, confesse of worth,
Like rich-mantles shadowing
Those descents that brought them forth.
Yet such Hills though gilded shewe
Soonest feele the Age of snowe.

Therefore to preuent such care
That Repentance soone may bring,
Like Merchants I would chuse my ware,
Vse-full good, not glittering.
Hee that weds for state or face,
Buyes a Horse to lose a Race.

The choyse of a Wife.

Yet I would haue her fayre as any,
But her owne not kist away : -
I would haue her free to many,
Looke on all like equall day;
But descending to the Sea,
Make her set with none but me.

If she be not tall tis better;
For that word, A goodly Woman,
Prints it selfe in such a letter,
That it leaues vnstudied no man:
I would haue my Mistresse grow
Onely tall, to answere No.

Yet I would not haue her lose
So much breeding, as to sling
Unbecomming scorne on those
That must worship euery thing.
Let her feare loose looks to scatter,
And loose men will feare to flatter.

Children I would haue her beare,
More for loue of name then bed:
So each childe I haue is heyre
To another maydenhead;
For she that in the act's afraide,
Euery night's another maide.

The choyle of a Wife.

*Such a one, as when shees woo'd
Blushes not for ill thoughts past ;
But so innocently good,
That her dreames are euer chaste ;
For that Maide that thinks a sin,
Has betraide the Fort shee's in.*

*In my visitation still,
I would haue her scatter feares,
How this man, and that was ill,
After protestations teares :
And who voves a constant life,
Crownes a meritorious wife.*

*When the Priest first gines our hands,
I would haue her thinke but thus ;
In what high and holy bands
Heauen, like twinnes, hath planted vs,
That like Aarons rod together,
Both may bud, grow greene, and wither.*

FINIS.

THE METHOD.

First of Mariage, and the effect therof, Children.
Then of his contrary, Lust; then for his chouse.
First, his opinion negatvely, what should not bee: the
first causes in it, that is, neither Beauty, Birth, nor
Portion. Then affirmatively, what should bee, of which
kind there are foure: Goodnesse, Knowledge, Dis-
cretion, and as a second thing Beauty. The first only
is absolutely good: the other being built upon the first doe
likewise become so. Then the application of that wo-
man by loue to himselfe, which makes her a wife. And
lastly the only condition of a wife, Fitnesse.

A WIFE.

EAch Woman is a *briefe* of Woman-kind,
And doth in little even as much containe;
As, in one Day and Night, all life we find:
Of either, More, is but the same againe,
God fram'd Her so, that to her *Husband*, She
As *Eue*, should all the *World of Women* be.

So fram'd he *Bath*, that neither power he gaue,
Use of themselves, but by *exchange*, to make:
Whence in their Face the *Fayre* no pleasure haue,
But by *reflex* of what thence *other* take.

Our Lips in their owne Kisse no pleasure find:
Toward their proper Face, our Eyes are blind.

A WIFE.

So God in *Eue* did *perfit* Man begun;
Till then, in vaine much of himselfe he had :
In *Adam* God created onely one,
Eue, and the world to come, in *Eue* he made.

We are *two halfes*: whiles each frō other straiēs,
Both barren are; *Ioy*n'd both their like can raise.

At first both *Sexes* were in *Man* combin'de,
Man, a *Shee-man* did in his body breede;
Adam was *Eues*, *Eue* Mother of Mankinde,
Eue from *Line-flesh*, Man did from *Dust* proccede.
One thus made *two*, *Marriage* doth revnite,
And makes them both but one *Hermaphrodite*.

Man did but the well-being of his life
From *Woman* take, her *Being* she from *Man*.
And therefore *Eue* created was a Wife,
And at the end of all, her *Sex* began :
Marriage their obiekt is; their *Being* then,
And now *Perfection*, they receiue from *Men*.

Marriage, to all, whose ioyes *two parties* be,
And *doubled* are by being parted so,
Wherein the very *act* is Chastitie,
Whereby *two Soules* into one *Body* goe.
It makes *two one* whiles here they liuing be,
And after death in their *Posteritie*.

God

A WIFE.

God to each Man a private *Womans* gaue;
That in that Center his desires might flint,
That he a comfort like himselfe might haue,
And that on her his like he might imprint.

Double is *Womans* use, part of their end
Doth on this Age, part on the next depend.

We are but part of Time, yet cannot dye,
Till we the world a fresh supply haue lent.

Children are Bodies sole Eternitie;

Nature is Gods, Art is Mans instrument.

Now all Mans Art but only dead things makes;

But herein Man in things of life partakes.

For wandring Lust; I know tis infinite,
It still begins, and addes not more to more.

The guilt is euermore, the delight,

This instant doth not feele of that before.

The taste of it is onely in the Sense,

The operation, in the Conscience.

Woman is not Lusts bounds, but Woman-kinde;

One is Loues number: who from that doth fall,

Hath lost his hold, and no new rest shall finde,

Vice hath no meane, but not to be at all;

A Wife is that enough, Lust cannot finde,

For Lust is still with want, or too much, pinde.

A WIFE.

Bate *lust* the Sin, *My* there is eu'n with his,
For *Not to lust*, and to *Enioy* is one :
And more or lesse palt, *equall* Nothing is,
I still haue *one*, *Lust one at once*, alone :

And though the Woman often changed be,
Yet Hec's the same without varietie.

Marriage our *lust* (as 'twere with fuell fire)
Doth, with a medicine of the same, allay ;
And not forbid, but rectifie desire.

My selfe I cannot chuse, *my wife* I may :
And in the choyce of *Her*, it much doth lie,
To mend my selfe in my Posterity.

O rather let me *Loue*, then *be in loue* ;
So let me chuse a *Wife* and *Friend* to find.
Let me forget her *Sex* when I approue,
Beasts likewise lies in *shape*, but *ours* in *minde* :
Our *Soules* no *Sexes* haue, their *Loue* is cleane,
No *Sex*, both in the better part are *Men*.

But *Physicke* for our *lust* their *Bodies* be,
But matter fit to shew your *Loue* vpon,
But onely *Shells* for our posteritie,
Their *soules* were giu'n lest man should be alone ;
For, but the *Soules Interpreters*, words be,
Without which *Bodies* are no Company.

That

A WIFE

That goodly frame we see of flesh
Their *Fashion* is, not *weight*, it is
But their *Laye-part*, but well digi
Tis but twixt *Dust*, and *Dust*, *Life's* m
The worth of it is nothing that is,
But onely that it holds a *Soule* win

And all the carnall *Beautie* of my Wife,
Is but skin-deep, but to *two senses* knowne;
Short euen of *Pictures*, shorter liu'd then *Life*,
And yet suruiues the *loue* that's built thereon:
For our *Imagination* is too high,
For *Bodies* when they meet to satisfie.

All Shapes, all Colours are alike in *Night*,
Nor doth our *Touch* distinguish *foule* or *faire*?
But mans *imagination*, and his *sight*;
And those, but the first weeke, by *Custom* are
Both made alike, which differed at *first view*;
Nor can that difference, *Absence* much renew,

Nor can that *Beauty* lying in the *Face*,
But meere by *imagination* be
Enioy'd by vs in an *inferiour place*.
Nor can that *Beauty* by enioying we
Make ours become, so our desire growes tame:
We changed are, but it remains the same.

WIFE.

Beauty, shall my *Reason* blinde,
My *Children*, not to me.
at a *line* *Gentry* finde,
passive from her *Ancestry*;
her *aline*, one vertue see,
the rest dead in her *Pedigree*.

in the *Degrees*, high rather be she plac'd,
Of *Nature* then of *Art* and *Policie*,
Gentry is but a *relique* of *Time*-past,
And *Loue* doth onely but the *present* see; (*same*;
Things were first made, the *words*: She were the
With, or *without*, that *title*, or that *name*.

As for (the *oddes* of *Sexes*) *Portion*;
Nor will I shun it, nor my *ayme* it make,
Byrth, *Beauty*, *Wealth*, are nothing worth alone,
All these I would for *good Additions* take,
Not for *Good Parts*; those *two* are ill combin'd,
Whom any *third* thing from *themselves* hath ioyn'd.

Rather then these, the object of my *Loue*,
Let it be *Good*, when these with vertue go,
They (in themselves *indifferent*,) vertues prooue,
For *Good* (like fire) turnes all things to be so,
Gods Image, in Her *Soule*, o let me place
My *Loue* vpon; not *Adams* in Her *Face*.

Good,

A WIFE.

Good, is a fayrer attribute then *White*,
Tis the *Mindes beautie* keepes the *other* sweet:
That's not still one, nor mortall with the light,
Nor glasse, nor painting can it counterfet,
Shee's truly fayre, whose *Beautie* is vnseene
Like *Heav'n faire sightward*, but more faire *within*.

By *Good* I would haue *Holy* vnderstood,
So *God* she cannot loue, but also *mee*,
The law requires our *words* and *deedes* be good,
Religion euen the *Thoughts* doth sanctifie:
And she is *more a Maide* which *vanisht* is,
Then She which onely doth but *wish amisse*.

Lust onely by *Religion* is withstood,
Lusts obiekt is aliue, his strength within,
Moraltie resists but in *cold bloud*,
Respect of *Credit* feareth *shame* not sinne.
But no place *darke enough* for such offence
She finds, that's *matcht* by her owne *Conscience*.

Then may I *trust Her Body* with her *Minde*,
And, thereupon secure, neede neuer know
The pangs of *Iealousie*: and *Loue* doth finde
More paine to *doubt* her false, then *know* her so:
For *Patience* is of euils that are knowne,
The certaine Remedie; but *Doubt* hath none.

A W I F E.

And be that thought *once* stirr'd, twill neuer dye,
Nor wil the griefe more milde by custome proue;
Nor yet *Amendment* can it satisfie,
The *Anguish* more or lesse, is as our *Loue*:
This miserie doth *Jealousie* ensue,
That we may proue her *false*, but cannot *True*.

Suspicion may the will of *Lust* restraine.
But *Good* preuents from hauing such a will,
A *Wife* that's *Good*, doth *Chaste* and more containe,
For *Chaste* is but an *Abstinence* from ill:
And in a *Wife* that's *Bad*; although the best
Of qualities; yet in a *Good* she least.

To barre the meanes is *Care*; not *Jealousie*,
Some *lawfull* things to be auoyded are;
When, they occasion of *villainfull* be.
Lust ere it hurts, is best descride a farre:
Lust is a sinne of two; hee that is sure
Of *his* part, may be of both secure.

Giue me next *Good*, an *understanding* *Wife*,
By Nature *wise*, not *learned* by much *Art*,
Some *Knowledge* on Her side will all my life
More scope of conuersation impart,
Besides, Her inborne vertue fortifie, (why
They are most firmly good, that best know

A WIFE.

A *passive* understanding to conceiue,
And *Iudgement* to discerne, I wish to finde;
Beyond that, all as hazardous I leaue,
Learning and *pregnant wit* in Woman-kinde,
What it findes malleable maketh fraile;
And doth not adde more *Ballast*, but more *Saile*.

Bookes are a part of Mans prerogatiue,
In formall Inke they *Thoughts* and *Voyces* hold;
That we to them our soliude may giue,
And make *Time-present* trauaile that of *old*,
Our *Life*, *Fame* peeceth longer at the end,
And *Bookes* it further backward doe extend.

Domesticke Charge doth best that *Sexe* besitt,
Contiguous businesse, so to fixe the Minde;
That *Leasure* space for *Fancies* not admit,
Their *Leasure* is corrupteth *Woman-kinde*,
Else being plac'd from many vices free,
They had to Heau'n a shorter cut then we.

As good, and knowing, let her be *Discreet*.
That to the others weight, doth *Fashion* bring,
Discretion doth consider what is *Fy*,
Goodnesse but what is *lawfull*, but the *Thing*,
Not *Circumstances*; *Learning* is and *wit*,
In Men but *curious folly* without it.

A WIFE.

To keepe their Name when't is in others hands
Discretion askes, their *Credit* is by farre
More fraile then *They*, on likely-hoods it stands,
And hard to be disproou'd, *Lust's* slanders are.
Their *Carriage*, not their *Chastitie* alone,
Must keepe their Name chaste from *suspicion*.

Womens *Behauiour* is a surer barre
Then is their *No*: That fairely doth deny
Without *danying*, thereby kept they are
Safe eu'n from *Hope*; in part to blame is shee,
Which hath without consent bin onely tride;
He comes too neere, that comes to be denide.

Now since a *Woman* wee to *Marry* are,
A *Soule* and *Bodie*, not a *Soule* alone;
When one is *Good*, then be the other *Faire*,
Beautie is *Health*, and *Beauty* both in one,
Be shee so faire as change can yeeld no gaine,
So faire, as Shee most Women else containe.

At least so *Faire* let me imagine Her,
That thought to me is *Truth*; *Opinion*
Cannot in matter of *opinion* erre;
With no *Eies* shall I see her but mine owne.
And as my *Fancy* Her conceiues to bee,
Euen such my *Senses* both, do *Feele* and *See*.

A WIFE.

The *Face* we may the seat of *Beauty* call,
In it the relish of the rest doth lie,
Nay eu'n a figure of the *Minde* withall:
And of the *Face* the *Life* moues in the *Eie*;
No things else being *two* so like we see,
So like, that they *two* but in number be.

Beauty in decent *Shape*, and *Colours* lies,
Colours the matter are, and *Shape* the *Soule*;
The *Soule* which from no single part doth rise,
But from the iust proportion of the whole,
And is a meere spirituall harmonie,
Of euery part vnited in the *Eie*.

Loue is a kinde of *Superstition*,
Which feares the Idol which it selfe hath fram'd;
Lust a Desire, which rather from his owne
Temper, then from the object is inflam'd;
Beauty is *Loues* object, *Woman* *Lust's*, to gaine
Loue, *Loue* Desires, *Lust* onely to obtaine.

No circumstance doth *Beautie* beautifie,
Like gracefull *fashion*, natiue *Comlinesse*,
Nay eu'n gets pardon for *Deformity*;
Art cannot it beget, but may increase.
When *Nature* had fixt *Beauty* perfect made,
Something she left for *Motion* to adde.

But

A W I F E.

But let that *Fashion* more to *Modestie*
Tend, then *Assurance*; *Modestie* doth set
The face in his iust place, from *Passions* free;
Tis both the *Mindes*, and *Bodies Beautie* met;
But *Modestie*; no vertue can we see;
That is the Faces only *Chastitie*.

Where *goodnes* failes, twixt ill and ill that stands,
Whence tis that *women* though they weaker be,
And their desires more strong, yet on their hands
The *Chastitie* of *men* doth often lie:
Lust would more common be then any one,
Could it like other fumes be done alone.

All these good *parts* a *Perfect woman* make,
Adde *Loue* to me, they make a *Perfect Wife*,
Without her *Loue* Her *Beautie* should I take,
As that of *Pictures*, dead, That giues it life:
Till then Her *Beautie* like the *Sunne* doth shine
Like to all; That makes it only *mine*.

And of that *Loue*, let *Reason* rather be,
And *Passion* *lesser*, let it from the one
His *Being* take, the other his *Degree*,
Selfe-loue (which second *Loues* are built vpon)
Will make me (if not Her) her *Loue* respect;
No Man but fauours his owne worths effect.

A WIFE.

As *Good*, and *wise*, so be she *Fit* for mee;
That is, To *will*, and *Not to will* the same;
My *Wife* is my *Adopted-selfe*, and shee
As *Mee*, so what I loue, to I.oue must frame.
For when by Mariage both in one concur,
Woman conuerts to Man, not Man to her.

FINIS.

The Authors Epitaph.

THe Span of my dayes measur'd, heere I rest.
That is my body; but my soule his guest
Is hence ascended, whither, neither Time,
Nor Faith, nor Hope, but onely loue can clime;
Where being now inlightned, Shee doth know
The Truth of all men argue of below:
Onely this dust doth here in Pawne remaine,
That when the world dissolues she come againe.



17th Nov

At 10.15 AM I left the house
for the office. The weather was
fine and the traffic was light.
I arrived at the office at 11.00 AM
and found everything in order.
I then went to the bank to
deposit some money.

At 1.15 PM I went to the
post office to send some letters.
I then went to the library to
borrow some books. I found
everything in order and the
books were well kept.
I then went to the shop to
buy some groceries. I found
everything in order and the
prices were reasonable.
I then went to the bank to
withdraw some money. I found
everything in order and the
service was good.

At 6.15 PM I went to the
gym to exercise. I found
everything in order and the
equipment was well kept.



CHARAC-

TERS,

OR

*Wittie Descriptions of the properties of
fundrie Persons.*

A good Woman.



Good Woman is a comfort,
like a Man. She lackes of him
nothing but heat. Thence is
her sweetnes of disposition,
which meets his stoutnes more
pleasantly ; so wooll meets
yron easier then yron, and
turnes resisting into embracing. Her greatest
learning is religion, and her thoughts are on her
owne *Sexe*, or on men, without casting the diffe-
rence. *Disonestie* neuer comes neerer than her
cares, and then wonder stops it out, and saues ver-
tue the labour. She leaues the neat *youth* telling
his *lushions* tales, and puts backe the *Serningmans*
putting

CHARACTERS.

putting forward with a frowne: yet her kindnesse is free enough to be seene; for it hath no guilt about it: and her mirth is cleare, that you may looke through it, into vertue, but not beyond. She hath not behauiour at a certaine, but makes it to her occasion. She hath so much knowledge as to loue it, and if she haue it not at home, she will fetch it; for this sometimes in a pleasant discontent she dares chide her *Sexe*, though she vse it neuer the worse. She is much within, and frames outward things to her minde, not her minde to them. She weares good clothes, but neuer better; for she findes no degree beyond *Decencie*. She hath a content of her owne, and so seekes not a husband, but finds him. She is indeed most, but not much to description, for she is direct and one, and hath not the varietie of ill. Now she is giuen fresh and aliue to a husband, and she doth nothing more then loue him, for shee takes him to that purpose. So his good becomes the businesse of her actions, and shee doth her selfe kindnesse vpon him. After his, her chiefeft vertue is a good husband. For *Shee is Hee*.

A very Woman.

A *Very woman*, is a dow-bakt man, or a *Shee* ment well towards man, but fell two bowes short *strength and vnderstanding*. Her vertue is the

CHARACTERS.

the hedge, *Modestie*, that keepes a man from climbing ouer into her faults. Shee simpers as if shee had no teeth; but lips; and shee diuides her eyes and keepes halfe for her selfe, and giues the other to her heart *Youth*. Being set downe shee casts her face into a platforme, which dureth the meale, and is taken away with the voider. Her draught reacheth to good manners, not to thirst, and it is a part of their mysterie not to professe hunger; but *Nature* takes her in priuate and stretcheth her vpon meat. She is *Mariageable* and *Fourtunate* at once; and after shee doth not liue but darry. Shee reads ouer her face euery morning, and sometimes blots out pale, and writes red. Shee thinks she is faire, though many times her opinion goes alone, and she loues her glasse, and the knight of the *Sunne* for lying. Shee is hid away all but her face, and that's hang'd about with toies and deuices, like the signe of a *Tauerne*, to drawe *Strangers*. If shee shew more shee commits desire, and by too free-giving, leaues no *Gift*. Shee may escape from the *Struling Man*, but not from the *Chamber-maide*. Shee commits with her eyes for certaine: after that she may goe for a *Maide*, but she hath bene lien with in her understanding. Her *Philosophy* is a seeming neglect of those, that be too good for her. Shee is a yonger brother for her portion, but not for her portion of wit, that comes from her in a

CHARACTERS.

trible; which is still to bigge for it, yet her *Vanitie* fel dome matcheth her, with one of her owne degree, for then shee will beget another creature a beggar: and commonly, if shee marry better, shee marries worse. Shee gets much by the simplicity of her Sutor, and for a iest, laughs at him without one. Thus shee dresses a Husband for her selfe, and after takes him for his patience, and the land adioining, yee may see it, in a Serving-mans fresh *Naperie*, and his Legge steps into an unknown stocking. I neede not speake of his *Gartens*, the tassell shewes it selfe. If shee loue, shee loues not the Man but the beast of him. Shee is *Salomons* cruell creature, and a mans Walking-consumption: euery candle shee giues him, is a purg. Her chiefe commendation is, shee brings a man to repentance.

Her next part.

Her lightnesse gets her to swimme at toppe of the Table, where her wrie little finger bewraies *earnings*; her neighbours at the latter end, know they are welcome, and for that purpose she quen- cheth her thirst. Shee trauels to and among, and so becomes a woman of good entertainment, for all she follic in the countrie, comes in cleane Lin- nen to visit her: shee breakes to them her grieffe in Sugar cakes, and receiues from their mouthes

golden

in

CHARACTERS.

in exchange, many stories that conclude to no purpose. Her eldest Sonne is like her howsoever, and that dispraiseth him best: her vtmost drift, is to turne him Foole, which commonly shee obtains at the yeares of discretion. Shee takes a iourney sometimes to her Neeces house, but neuer thinkes beyond *London*. Her *Devotion* is good clothes, they carry her to Church, expresse their stiffe and fashion, and are silent; if shee be more deuout, shee lists vpon a certaine number of cies, in stead of prayers, and takes the Sermon and measures out a nap by it, iust as long. Shee sendes Religion afore to *Saxia*, where she neuer overtakes it, or diues it before her againe. Her most necessary instruments, are a *waiting Gentlewoman*, and a *Chamber-maide*; she wears her Gentlewoman still, but most often leaues the other in her Chamber-window. She hath a little *Kennel* in her lap, & she smells the sweetest for it. The vtmost reach of her *Prudence*, is the fainesse of a Capon, and her greatest euill, is the next Gentlewomans better gowne. Her most commendable skill, is to make her Husbands fustian beare her Veluet. This shee doth many times ouer, and then is deliuered to old Age, and a Chaire, where euery body leaues her.

from or her O
 hands
 C 2 A Dis-

CHARACTERS.

A Dissembler

IS an essence needing a double definition, for he is not that he appears. Vnto the eye he is pleasing, vnto the ear not harsh, but vnto the vnderstanding intricate, and full of windings: hee is the *prima materia*, and his intents giue him forme: he dieth his meanes and his meaning into two colours, hee baites craft with humility, and his countenance is the picture of the present disposition. Hee winnes not by battery, but vndermining, and his racke is soothing. Hee allures, is not allur'd by his affections, for they are the brokers of his obseruation. He knowes passion onely by sufferance, and resisteth by obeying. He makes his time an accomptant to his memorie, and of the humors of men weaves a net for occasion: the inquisitor must looke through his iudgement, for to the eye onely he is not visible.

A Courtier

TO all mens thinking is a man, and to most men the finest: all things else are defined by the vnderstanding, but this by the senses

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ses; but his surest marke is, that he is to be found onely about Princes. Hee smells: and putteth away much of his iudgement about the scituati- on his clothes. Hee knowes no man that is not generally knowne. His wit, like the *Marigold*, openeth with the *Sunne*, and therefore hee riseth not before ten of the clocke. He puts more confi- dence in his words then meaning, and more in his pronuntiation than his words. *Occisio* is his *Cupid*, and he hath but one receipt of making loue. He followes nothing but inconstancy, admires no- thing but beautie, honours nothing but Fortune, Loues nothing. The sustenance of his discourse is Newes, and his censure like a shot depends vpon the charging. Hee is not, if hee be out of Court, but fish-like breathes destruction, if out of his owne element. Neither his motion, or aspect are regular, but he moues by the vpper *Spheres*, and is the reflection of higher substances.

If you finde him not heere, you shall in *Pauls*, with a picke-tooth in his Hat, a cape cloke, and a long stocking.

A Golden Asse

IS a young thing, whose Father went to the *Dinell*; he is followed like a salt bitch, and limb'd by him that gets vp first; his disposition

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is cut, and knaues rent him like Tenter-hookes: hee is as blind as his mother, and swallows flatterers for friends. He is high in his owne imagination; but that imagination, as a stone, that is raised by violence, descends naturally: when he goes, he lookes who lookes: if he finds not good store of vailers, he comes home stiffe and seer, vntill he be new oyled and watered by his husband-men. Wheresoever he eates, he hath an officer, to warne men not to talke out of his element, and his owne is exceeding sensible, because it is sensuall; but he cannot exchange a peece of reason, though he can a peece of gold. He is naught pluckt, for his feathers are his beauty, and more then his beauty, they are his discretion, his countenance, his All. He is now at an end, for he hath had the Wolfe of vaine-glory, which he fed, vntill himselfe became the food.

A Flatterer.

I*S the shadow of a Foole.* Hee is a good wood-man, for hee singlet out none but the wealthy. His carriage is euer of the colour of his patient; and for his sake he will halt or weare a wry necke. He dispraiseth nothing but pouerty, and smal drink, and praiseth his grace of making water. He selleth himselfe, with reckoning his great

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great Friends, and teacheth the present, how to winne his praises by reciting the others gifts: hee is ready for all imployments, but especially before Dinner, for his courage and his stomacke goe together. Hee will play any vpon his countenance, and where he cannot bee admitted for a counsellor, hee will serue as foole. He frequents the court of wards and ordinaries, and flies these guests of *Toga virilis*, with wiues or whoores. He entreteth young men into acquaintance and debt bookes. In a word, hee is the impression of the last terme, and will be so, vntill the coming of a new terme or termier.

An ignorant glorie-hunter

IS an *insectum animal*; for he is the maggot of opinion, his behauour is an other thing from himselfe, and is glewed, and but see on. Hee entertaines men with repetitions, and returns them their owne words. Hee is ignorant of nothing, no not of those things, where ignorance is the lesler shame. Hee gets the names of good wits, and vtters them for his companions. Hee confesseth vices that he is guiltlesse of, if they be in fashion; & dares not salute a man in old cloths, or out of fashion. There is not a publike assembly

CHARACTERS.

without him, and he will take any paines for an acquaintance there. In any shew hee will bee one, though he be but a whistler, or a torch-bearer; and beares downe strangers with the story of his actions. He handles nothing that is not rare, and defends his wardrobe, diet, and all customs, with entitling their beginnings from Princes, great Souldiers and strange Nations. He dares speake more then he vnderstands, and adventures his words without the reliefe of any seconds. He relates battels and skirmishes, as from an eie witnesse, when his eies theeuishly beguiled a ballad of them. In a word, to make sure of admiration, he will not let himselfe vnderstand himselfe, but hopes, fame and opinion will be the Readers of his Riddles.

A Timist

IS a noune *Adiectiue of the present tense.* He hath no more of a conscience then Feare, and his religion is not his but the Princes. Hee reuerenceth a Courtiers Seruants seruant. Is first his own Slaue, and then whosoever looketh big; when he giues he curseth, and when he selles he worships. He reads the statutes in his chamber, and weares the Bible in the streetes: hee neuer praiseth any but before themselues or friends: and mislikes no great

CHARACTERS.

great mans actions during his life. His New-yeeres gifts are ready at *Alibatomas*, and the sute he meant to mediate before them. Hee pleaseth the children of great men, and promiseth to adopt them; and his courtesie extends it selfe euen to the stable. Hee straines to talke wisely, and his modestie would serue a Bride. He is grauity from the head to the foote; but not from the head to the heart; you may finde what place he affecteth, for he creepes as neere it as may be, and as passionately courts it; if at any time his hopes are effected, hee swelleth with them; and they burst out too good for the vessell. In a word, he danceth to the tune of Fortune, and studies for nothing but to keepe time.

An Amorist

IS a certaine blasted or planet-stroken; and is the dog that leades blinde *Cupid*, when he is at the best, his fashion exceeds the worth of his weight. Hee is neuer without verses, and muske confections: and sighs to the hazard of his buttons; his eyes are all white, eyther to weare the livery of his Mistresse complexion, or to keepe *Cupid* from hitting the blacke. He fights with passion, and loseth much of his bloud by his weapon; dreames, thence his palnesse. His armes are
care-

CHARACTERS

carelessly vsed, as if their best vse were nothing; but embracements. He is vntrust & vnbuttoned, vngartted, not out of carelesnesse, but care; his farthest end being but going to bed. Sometimes hee wraps his petition in neatnesse, but it goeth not alone; for then he makes some other qualitie moralize his affection, and his trimnesse is the grace of that grace. Her fauour lifts him vp as the Sunne moysture; when she disfauours, vnable to hold that happynesse, it falls downe in teares; his fingers are his Orators, & hee expresseth much of himselfe vpon some instrument. He answers not, or not to the purpose; and no maruell, for he is not at home. He scotcheth time with dancing with his Mistrresse, taking vp of her gloue, and wearing her feather; he is confinde to her colour, and dares not passe out of the circuit of her memory. His imagination is a foole, and it goeth in a pide-coat of red and white; shortly, he is translated out of a man into folly; his imagination is the glasse of lust, and himselfe the traytor to his owne discretion.

An affectate Traveller

IS a speaking fashion; hee hath taken paynes to be ridiculous, and hath scene more then he hath perceiued. His attyre speakes *French* or *Italian*,
and

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and his *gataxyes* *Behold me*. He censures all things, by countenances, and shrugs, and speakes his owne language with shame and hisping: hee will choake rather than confesse *Beere* good drinke: and his pick-tooth is a mayne part of his behaviour. He chooseth rather to be counted a *Spye*, then not a *Polititian*: and maintaynes his reputation by naming great men familiarly. He chooseth rather to tell lyes, then not wonders, and talks with men singly: his discourse sounds big, but meanes nothing: and his Boy is bound to admire him howsoeuer. Hee comes still from great Personages, but goes with meane. He takes occasion to shew Jewells giuen him in regard of his vertue, that were bought in *S. Martins*: and not long after, hauing with a *Mountebanks* method, pronounced them woorth thousands, empawneeth them for a few shillings. Vpon festiuall dayes he goes to Court, and salutes without resaluting: at night in an Ordinary hee canuasseth the businesse in hand, and seemes as conuersant with all intents and plots, as if he begot them. His extraordinary account of men is, first to tell them the ends of all matters of consequence, and then to borrow money of them; he offereth courtesies, to shew them, rather then himselfe humble. He disdaines all thinges aboue his reach, and preferreth all Countries before his owne. Hee imputeth his wants and pouertie to the ignorance of the time,

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not his owne vnworthines : and concludes his discourse with halfe a period, or a word, & leaues the rest to imagination. In a word, his religion is fashion, and both body and soule are governed by fame, he loues most voyces aboue truth.

A Wise man

IS the truth of the true definition of man, that is, a reasonable creature. His disposition alters, alters not. He hides himselfe with the attyre of the vulgar; and in indifferent things is content to be governed by them. He looks according to nature, so goes his behauiour. His minde enioyes a continuall smoothnesse: so commeth it, that his consideration is alwaies at home. He endures the faults of all men silently, except his friends, and to them he is the myrrour of their actions; by this means his peace commeth not from fortune, but himselfe. Hee is cunning in men, not to surprise but keepe his owne, and beates off their ill affected humours, no otherwise then if they were flies. He chooseth not friends by the subsidie booke, and is not luxurious after acquaintance. Hee maintaines the strength of his body, not by delicacies, but temperance; and his minde by giuing it preheminence ouer his body. Hee vnderstands things not by their forme, but qualities;
and

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and his compassions intend not to excuse, but to prouoke him higher. He is not subject to casualties, for Fortune hath nothing to doe with the minde, except those drownd in the body; but hee hath diuined his soule, from the case of his soule, whose weaknesse hee afflicts no otherwise then commiseratiuely, not that it is his, but that it is. He is thus, and will be thus: and liues satisfied neither to Time nor his frailties; the servant of vertue, and by vertue, the friend of the highest.

A Noble Spirit

Hath surueyed and fortified his disposition, and conuerts all occurrents into experience, betweene which experience and his reason, there is marriage; the issue are his actions. Hee circuits his intents, and seeth the end before hee shooote. Men are the instruments of his Art, and there is no man without his use: occasion entices him, none enticeth him; and he mooues by affection, not for affection; hee loues glory, for comes shame, and governeth & obeyeth with one countenance; for it comes from one consideration. Hee calls not the yametic of the world chaunces, for his meditation hath travelled ouer them; and his eye mounted vpon his vnderstanding, seeth them as things vnderneath. Hee couers not his
body

CHARACTERS.

body with delicacies, nor excuseth these delicacies by his body, but teacheth it, since it is not able to defend it's owne imbecillitie, to shew or suffer. Hee lienceth not his weaknesse, to weare Fate, but knowing reason to bee no idle gift of Nature, he is the Steers-man of his owne destiny. Truth is his Goddess, and he takes paynes to get her, not to looke like her. He knowes the condition of the world, that he must att one thing like another, and then another. To these hee carryes his desires, and not his desires him; and sticks not fast by the way (for that contentment is repentance) but knowing the circle of all courses, of all intents, of all things, to haue but one center or period, without all distraction, he hasteth thither and ends there, as his true and naturall element. He doth not contemne Fortune, but not confesse her. He is no Gamester of the world (which onely complayne and prayse her) but being onely sensible of the honesty of actions, contemnes a particular profit as the excrement or scum. Vnto the the societic of men hee is a *Summe*, whose cleerenesse directs their steps in a regular motion: when he is more particular, hee is the wise mans friend, the example of the indifferent, the medicine of the vicious. Thus time goeth not from him, but with him: and he feeles age more by the strength of his soule, than the weaknesse of his body: thus feeles he no paine, but esteemes all such things as
friends

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friends that desire to file off his fetters, and helpe him out of prison.

An Olde Man

Is a thing that hath beene a man in his dayes.

Old men are to bee knowne blind-folded: for their talke is as terrible as their resemblances. They prayse their owne times as vehemently, as if they would sell them. They become wrinkled with frowning and facing youth: they admire their olde customes, euen to the eating of red herring, and going wet-shod. They call the thumbe vnder the gyrdle, Grauity; and because they can hardly smell at all, their Posies are vnder their gyrdles. They count it an Ornament of speech, to close the period with a cough; and it is venerable, they say, to spend time in wiping their driueled beards. Their discourse is vnanswerable, by reason of their obstinacie: their speech is much, though little to the purpose. Truths and lyes passe with an equall affirmation, for their memories seuerall is worne into one receptacle; and so they come out with one sense. They teach their seruants their duties with as much scorne & tyrāny, as some people teach their dogs to fetch. Their enuy is one of their diseases.

They

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They put off and on their cloathes, with that certainty, as if they knew, their heads would not direct them, and therefore Custome should. They take a pride in halting & going stiffely, and therefore their staues are carued and tipped: they trust their attyre with much of their grautie; and they dare not goe without a gowne in Summer. Their Hats are brushed to draw mens eies off from their faces, but of all, their *Pomanders* are worbe to most purpose, for their putrified breath ought not to want eyther a smell to defend, or a dog to excuse.

A Country-Gentleman

Is a thing, out of whose corruption the generation of a Iustice of peace is produced. He speaks statutes and husbandry well enough; to make his neighbours think him a wise man; he is well skilled in *Arithmetike* or rates: & hath eloquence enough to saue his two pence. His conuersation amongst his Tenants is desperate; but amongst his equals full of doubt. His trauell is seldome farther then the next Market towne, and his inquisition is about the price of Corn: when hee trauelleth, hee will goe tenne mile out of the way to a Cosens house of his to saue charges; and rewards the Seruants by taking them by the hand when

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when he departs. Nothing vnder a *Sub-pœna* can draw him to *London*: and when hee is there, he sticks fast vpon euery obiect, casts his eyes away vpon gazing, and becomes the prey of euery Cut-purse. When he comes home, those wonders serue him for his Holiday talke. If he goe to Court, it is in yellow stockings; and if it be in Winter, in a slight rassetie cloke, and pumps and pantofles. He is chaynd, that wooes the vsuer for his comming into the presence, where hee becoms troublesome with the ill managing of his Rapier, and the wearing of his gyrdle of one fashion, and the hangers of another; by this time hee hath learned to kisse his hand, and make a Leg both together, and the names of Lords and Counsellors; he hath thus much toward entertainment and courtesie, but of the last he makes more vse; for by the recitall of *my Lord*, he coniuers his poore Countrey-men. But this is not his element, but he must home againe, being like a Dor, that ends his flight in a dunghill.

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A Fine Gentleman

Is the *Cynamon tree*, whose barke is more worth then his body. Hee hath read the Booke of good manners, and by this time each of his limbs may read it; He alloweth of no iudge, but the eye; painting, boulstring, and bombasting are his *Orators*: by these also hee prooues his industry: for hee hath purchased legges, hayre, beauty, and straightnes, more then nature left him. He vnlocks maydenheads with his language, and speakes *Euphuës*, not so gracefully as heartily. His discourse makes not his behaviour, but hee buyes it at Court, as Country men their Cloathes in Birchin-lane. Hee is somewhat like the *Salamander*, and liues in the flame of loue, which paines hee expresseth comically: and nothing grieues him so much, as the want of a Poet to make an issue in his loue; yet he sighs sweetly, and speakes lamentably: for his breath is perfumed, and his words are winde. He is best in season at Christmas; for the Boares head and Reueller come together; his hopes are laden in his qualitie: and lest Fidlers should take him vnprovidid, hee weares pomps in his pocket: and lest hee should take Fidlers

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Unprouided, he whistles his owne Galliard. He is a Calendar of ten yeeres, and marriage trusts him. Afterwards hee maintaines himselfe an implemēt of household by caruing and vhering. For all this, he is iudiciall only in Taylors and Barbers, but his opinion is euer ready, and euer idle. If you wil know more of his acts, the Brokers shoppe is the witnesse of his valour, where lies wounded, dead, rent, and out of fashion, many a spruce Sute, ouerthrowne by his fantasticknesse.

An Elder Brother

IS a creature borne to the best aduantage of things without him, that hath the start at the beginning, but loyters it away before the ending. Hee lookes like his Land, as heauily, and durtily, as stubbornly. Hee dares doe any thing but fight; and feares nothing but his Fathers life and minoritie. The first thing he makes knowne is his estate; and the Load-stone that drawes him is the ypper end of the Table. Hee wooeth by a particular, and his strongest argument is the ioynture. His obseruation is all about the fashion, & he cōmends Partlets for a rare deuise. He speakes no language, but smels of

CHARACTERS.

dogs or hawkes; and his ambition flies
Iustice-height. He loues to be commended,
and he will goe into the Kitchin, but heele
haue it. He loues glory, but is so lazie, as
he is content with flattery. He speakes most
of the precedency of age, and protestis for-
tune the greatest vertue. He summoneth
the old seruants, and tells what strange acts
he will doe when he raignes. He verily be-
leeues House-keepers the best common-
wealths men; and therefore studies baking,
brewing, greasing, and such, as the limmes
of goodnes. Hee iudgeth it no small signe
of wisdom to talke much; his tongue ther-
fore goes continually his errand, but neuer
speedes. If his vnderstanding were not ho-
nester then his will, no man shoud keepe a
good conceit by him; for he thinks it no
theft, to tell all he can to opinion. His pedi-
gree and his fathers seale-ring, are the stilts
of his crazed disposition. Hee had rather
keepe companie with the dreggs of men,
then not to be the best man. His insinuat-
ion is the inuiting of men to his house; and
he thinks it a great modestie to comprehend
his cheere vnder a peece of Mutton and a
Rabet: if hee by this time be not knowne,
hee will goe home againe: for hee can no
more abide to haue himself concealed; then
his

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his land ; yet hee is as you see good for nothing, except to make a stallion to maintaine the race.

A braggadochio Welchman

IS the Oyster, that the Pearle is in, for a man may be pickt out of him. He hath the abilities of the minde in *Potentia*, & acts nothing but boldnes. His clothes are in fashion before his body: and hee accounts boldnes the chiefeft vertue. Aboue all men he loues a Herrald, and speakes pedigrees naturally. Hee accounts none well descended, that call him not Cozen; and preferres *Owen Glendower* before any of the Nine Worthies. The first note of his familiaritie is the confession of his valour; and so he preuents quarrells. He voucheth Welch, a pure and vnconquered language, and courts Ladies with the story of their Chronicle. To conclude, he is precious in his own conceit, & vpon *S. Danies* day without comparison.

A Pedant

HE treads in a rule, and one hand scannes verses, and the other holds his Scepter.

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He dares not thinke a thought that the Nominative case governes not the Verbe; and he neuer had meaning in his life, for he trauelled onely for words. His ambition is *Criticisme*, and his example *Tully*. Hee values phrases, and elects them by the sound, and the eight parts of Speech are his Seruants. To be briefe, he is a *Heteroclite*; for he wants the plural number, hauing onely the single qualitie of words.

A Seruingman

Is a creature, which though hee be not drunke, yet is not his owne man. Hee tells without asking who owne him, by the superscription of his Livery. His life is, for ease and leisure, much about *Gentleman-like*. His wealth enough to suffice Nature, and sufficient to make him happy, if he were sure of it; for he hath little, and wants nothing; he values himselfe higher or lower, as his Master is. He hates or loues the Men, as his Master doth the Master. He is commonly proud of his Masters horses, or his Christmas; hee sleepe when he is sleepy, is of his Religion, onely the clocke of his stomacke is set to go on houte after his. He seldome breakes his
owne

CHARACTERS.

owne clothes. He neuer drinks but double, for hee must bee pledg'd; nor commonly without some short sentence, nothing to the purpose: and seldome abstaines till he come to a thirst. His discretion is to bee carefull for his Masters credit, and his sufficiency to marshall dishes at a Table, and to carue well. His neatnesse consists much in his hayre and outward linnen. His courting language; visible bawdy jests; and against his matter fayle, hee is alway ready furnished with a song. His inheritance is the Chamber-mayd, but often purchaseth his Masters daughter, by reason of opportunitie, or for want of a better: he alwaies cuckolds himselfe, and neuer marryes but his owne widdow. His Master being appeased, he becomes a Retayner, and entailes himselfe and his posteritie ypon his heyres males for ever.

An Host

IS the kernell of a Signe: or the Signe is the shell, and *mine Host* is the Snaile. He consists of double-beere and fellowshipp, and his vices are the bawdes of his thirst. Hee entertaynes humbly, and giues his

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Guests power, as well of himselfe as house. Hee answeres all mens expectations to his power, saue in the reckoning : and hath gotten the trick of greatnes, to lay all mislikes vpon his seruants. His wife is the *Commence* of his Doue-house; and to bee a good Guest, is a warrant for her libertie. He traffiques for Guests by mens friends, friends-friend, and is sensible onely of his purse. In a word, he is none of his owne: for he neither eates, drinks, or thinks, but at other mens charges and appoyntments.

An Ostler

Is a thing that scrubbeth vnreasonably his horse, reasonably himselfe. He consists of Trauelers, though he be none himselfe. His highest ambition is to bee *Host*, and the inuention of his signe is his greatest wit: for the expressing whereof he sends away the Painters for want of vnderstanding. He hath certain charms for a horse mouth, that he shuld not eat his hay; & behind your back, he will cozen your horse to his face. His curry-combe is one of his best parts, for he expresseth much by the gingling: and his mane-comb is a spinners card turn'd out of seruice.

He

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He puffs and blowes ouer your horse, to the hazard of a double lugge : and leaues much of the dressing to the prouerb of *Mulimutua scabient*, One horse rubs another. He comes to him that calles loudest, not first ; he takes a broken head patiently, but the knaue hee feeles not. His vt most honesty is good fellowship, and he speakes Northerne, what country man soeuer. He hath a pension of Ale from the next *Smith* and *Sadler* for intelligence. He loues to see you ride, and holds your stirrop in expectation.

A good Wife

IS a mans best mooueable, a scien incorporate with the stocke, bringing sweet fruit ; one that to her husband is more then a friend, lesse then trouble : an equall with him in the yoke. Calamities and troubles shee shares alike, nothing pleaseth her that doth not him. Shee is relative in all ; and he without her, but halfe himselfe. Shee is his absent hands, eies, cares, and mouth : his present and absent All. Shee frames her nature vnto his howsoeuer : the *Hiacinth* followes not the *Sunne* more willingly. Stubbornesse and obstinacy, are herbs that grow

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grow not in her garden. Shee leaues tattling, to the gossips of the town, and is more seene then heard. Her household is her charge, her care to that, makes her seldome non-resident. Her pride is but to be cleanly, and her thrift not to bee prodigall. By her discretion she hath children, not wantons; a Husband without her, is a misery in mans apparell: none but shee hath managed husband, to whom shee is both a staffe and a chaire. To conclude, shee is both wise and religious, which makes her all this.

A Melancholie man

Is a straier from the droue: one that nature made sociable, because she made him a man, and a crazed disposition hath altered. Impleasing to all, as all to him; dragging thoughts are his content, they make him dreame waking; there's his pleasure. His imagination is neuer idle, it keepes his minde in a continuall motion, as the poise the clocke: he windes vp his thoughts often, and as often vnwindes them; Penelope webbe thrives faster. He is seldome bee found without the shade of some grove, in whose bottome a riuier dwels. He carries a cloud

CHARACTERS.

cloud in his face, neuer faire weather: his outside is framed to his inside, in that hee keepes a *Decorum*, both vnseemely. Speake to him, he heares with his eyes, cares follow his minde, and that's not at leasure. Hee thinkes busines, but neuer does any: he is all contemplation, no action. Hee hewes and fashions his thoughts, as if hee meant them to some purpose, but they prooue vnprofitable, as a peece of wrought timber to no use. His spirits and the Sunne are enemies, the Sunne bright and warme, his humor blacke and colde: variety of foolish apparitions people his head, they suffer him not to breath, according to the necessities nature, which makes him sup vp a draught of as much aire at once, as would serue of thrice. He denies nature her due in sleepe, and ouerpaies her with watchfulnesse: nothing pleaseth him long, but that which pleaseth his owne fantasies: they are the consuming euils, and euill consumptions, that consume him alieue. Lastly, hee is a man onely in shew, but comes short of the better part; a whole reasonable soule, which is mans chiefe preheminence, and sole marké from creatures sensible.

CHARACTERS.

A Sailor

IS a pitch peece of reason calke & tackled;
and onely studied to dispute with tem-
pests. He is part of his owne prouision;
for he liues euer pickled. A fore-winde is
the substance of his Creed; and fresh water
the burden of his prayers. He is naturally
ambitious, for hee is euer climbing: out of
which as naturally he feares; for he is euer
flying: time and he are euery where, euer
contending who shall arriue first: he is wel
winded, for he tires the day, and outrunnes
darkenesse. His life is like a *hawkes*, the best
part mewed; and if he liue till three coates is
a Master. Hee sees Gods wonders in the
deepe: but so^a as rather they appeare his
play-fellowes, then stirrers of his zeale:
nothing but hunger and hard rockes can
conuert him: and then but his vpper decke
neither; for his hold neither feares nor
hopes. His sleepes are but reprecualls of his
dangers. And when he wakes, tis but next
stage to dying: His wisdom is the coldest
part about him, for it euer points to the
North: and it lyes lowest, which makes
his valour euery tyde oreflow it. In a storme
tis disputable, whether the noise bee more
his

CHARACTERS.

his, or the Elements, and which will first leaue scoulding; on which side of the ship he may be saued best, whether his faith bee starre board faith, or lar-bord: or the helme at that time not all hope of heauen: His keele is the Embleme of his conscience: till it be split he neuer repents, and then no farther then the land allowes him, his language is a new confusion: and all his thoughts new nations: his body and his ship are both one burthen: nor is it known who stowes most wine, or rowles most: onely the ship is guided, he has no sterne: a barnacle and he are bred together, both of one nature, and tis feard one reason: vpon any but a wodden horse he cannot ride, and if the winde blow against him he dare not: he swarues vp to his seate as to a saile yarde, and cannot sit vnlesse he beare a flag staffes if euer he be broken to the saddle, tis but a voiage still, for he mistakes the bridle for a bowlin, and is euer turning his horse taile: he can pray, but tis by rote, not faith: and when he would he dares not; for his brackish beleefe hath made that *ominous*. A rock or a quicksand plucke him before hee bee ripe, else he is gathered to his friends at Wapping.

A Souldier

CHARACTERS.

A Souldier

Is the husband-man of valour, his sword is
his plough : which honour and acquaintance,
two fiery mettald lads, are euer drawing.
A younger brother best becomes Armes, an
elder, the thanks for them; euery heate
makes him a haruest : and discontents a-
broad are his Sowers : Hee is actiuelly his
Princes, but passiuely his angers seruant. He
is often a desirer of learning, which once
arriued at, proues his strongest armor : he is
a louer at all points; and a true defender of
the faith of women : more wealth then
makes him seeme a handsome foe, lightly
he couets not, lesse is below him : he neuer
truely wants, but in much hauing, for then
his ease and leachery afflict him : the word
peace, though in praier, makes him start, and
God he best considers by his power : hun-
ger and cold ranke in the same file with him,
and hold him to a man : his honour else, and
the desire of doing things beyond him,
would blow him greater then the sonnes of
Anack. His religion is, commonly, as his
cause is (doubtfull) and that the best deuoti-
on keeps best quarter : he seldome sees gray
haires

CHARACTERS.

haire, some none at all, for where the sword
failes there the flesh giues fire: in Charity
he goes beyond the Clergy, for he loues
his greatest enemy best, Much drink-
ing; he seemes a full Student, for hee is a
great desirer of controuersies, hee argues
sharply, and carries his conclusion in his
scabard, in the first refining of mankind this
was the gold, his actions are his ammel. His
alay (for else you cannot work him perfect-
ly) continuall duties, heavy and weary mar-
ches, lodgings as full of neede as cold disea-
ses. No time to argue, but to execute. Line
him with these, and linke him to his Squa-
drons, and hee appeares a most rich chain
for Princes.

A Taylor

IS a creature made vp of shreds, that were
pared off from *Adam*, when he was rough
cast. The end of his Being differeth from
that of others, and is not to serue God,
but to couer sinne. Other mens pride is
his best Patron, and their negligence, a
maine passage to his profit. Hee is a thing of
more then ordinary iudgement: For by ver-
tue of that, he buieth land, buildeth houses
and

CHARACTERS.

and raiseth the lowe set roose of his crosse-legged Fortune. His actions are strong in Counters, and for their notoriousnesse alwaies vpon Record. It is neither *Amadis de Gaule*, nor the Knight of the *Sunne*, that is able to resist them. A tenne groates Fee setteth them on foot, and a brace of Officers bringeth them to execution. He handleth the Spanish Pike, to the hazard of many poore Egyptian vermins; and in shew of his valour, scorneth a greater Gantlet, then will couer the toppe of his middle-finger. Of all weapons he most affecteth the long Bill, and this he will manage to the great preiudice of a customers estate. His spirit notwithstanding is not so much as to make you thinke him Man; like a true mongrell, he neither bites nor barks, but when your backe is towards him. His heart is a lumpe of congealed snow: *Prometheus* was a sleepe while it was making. Hee differeth altogether from God; for with him the best peeces are still marked out for damnation, and without hope of recouery shall be cast downe into hell. Hee is partly an Alchymist; for he extracteth his owne apparel out of other mens clothes; and when occasion serueth, making a Brokers shop his Alembike, can turne your filkes into gold,
and

CHARACTERS.

and having furnished his necessities, after a month or two, if he be vrg'd vnto it, reduce them againe to their proper substance. Hee is in part likewise an Arithmetitian, cunning enough in Multiplication and Addition, but cannot endure Subtraction: *Summa totalis*, is the Language of his Canaan; & *ex-que ad ultimum quadrantem*, the period of all his Charity: For any skill in *Geometry*, I dare not commend him; For he could neuer yet finde out the dimensions of his owne conscience: Notwithstanding he hath many Bottoms, it seemeth this is alwaies bottomlesse. He is double yarded, and yet his femal complaineth of want of measure. In a word he is *Moco*; though not *Mancebo*: And so, with a *Liberatus a malo*; I leaue you, promising to amend whatsoeuer is amisse, at his next lecturing.

Boyish for
his courag
Witlesse for
his yeares.

A Puritane

IS a diseas'd peece of *Apocripa*: binde him to the Bible, and hee corrupts the whole Text: Ignorance, & fat feed, are his Founders; his Nurfes, Railing, Rabbies, and round breeches: his life is but a borrowed blast of wiude; For between two religions, as between two doores, he is euer whistling.

E

Truly

CHARACTERS.

Truely whose childe he is, is yet vnkknown ;
For willingly his Faith allowes no Father:
only thus farre his pedigree is found, Brag-
ger and he flourish about a time first; his fi-
erie zeale keepes him continually Costiue,
which withers him into his own translation,
& til he eat a Schooleman, he is hidebound,
he euer praies against *Non Residents*, but is
himselfe the greatest discontinuer, for he ne-
uer keepes neere his Text : any thing that
the Law allowes, but Marriage and March
beere, he murmures at : what it disallowes,
and holdes dangerous, makes him a disci-
pline. Where the gate stands open, he is e-
uer seeking a stile : and where his Learning
ought to climbe, he creepes through ; giue
him aduice, you run into *Traditions*, and vrge
a modest course, he cries out *Councels*. His
greatest care is, to contemne obedience, his
last care to serue God, handsomly and clen-
ly ; He is now become so crosse a kinde of
teaching, that should the Church enioine
cleane shirts, he were lowfie : more sense
then single praiers is not his, nor more in
those, then still the same petitions : from
which hee either feares a learned Faith, or
doubts God vnderstands not at first hear-
ring. Shew him a Ring, he runs backe like a
Beare ; and hates square dealing as allied to
Caps

CHARACTERS.

Caps, a paire of Organs blow him out o'th Parish, and are the onely glister pipes to coole him. Where the meate is best, there he confutes most, for his arguing is but the efficacy of his eating : good bits hee holds, breedes good positions, and the Pope hee best concludes against, in Plum broth. He is often drunke, but not as we are, temporally, nor can his sleepe then cure him, for the fumes of his ambition make his very soule reele, and that small Beere that should alay him (silence) keepes him more surfeited, and makes his heate breake out in priuate houses : women and Lawyers are his best Disciples, the one next fruit, longs for forbidden Doctrine, the other to maintaine forbidden titles, both which he sowes amongst them. Honest he dare not be, for that loues order : yet if he can be brought to Ceremonie, and made but master of it, he is conuerted.

A Whoore

IS a hie way to the Diuell, hee that lookes vpon her with desire, begins his voiage : he that staies to talke with her, mends his pace, and who enioies her is at his iourneies end : Her body is the tilted Lees of pleasure,

CHARACTERS.

sure, dash't ouer with a little decking to hold colour: taste her, she's dead, and fals vpon the pallate; the sinnes of other women shew in Landscip, far off and full of shadow; hers in Statue, neere hand, and bigger in the life: she pricks betimes, for her stocke is a white thorne, which cut and grafted on, she grows a Medler: Her trade is opposite to any other, for she sets vp without credit, and too much custom breaks her; The mony that she gets is like a Traitors, giuen only to corrupt her, and what she gets, serues but to pay diseases. She is euer moor'd in sinne, and euer mending, and after thirty, she is the Chirurgians creature; shame and Repentance are two strangers to her, and onely in an hospitall acquainted: she liues a Reprobate, like *Cain*, stil branded, finding no habitation but her feares, and flies the face of Iustice like a Fellow. The first yeare of her trade she is an Eyesse, scratches and cries to draw on more affection: the second Soare: the third a Ramage whoore: the fourth and fift, shes an intermewer, preies for her selfe, and ruffles all she reaches; from thence to tenne shee beares the name of white whoore, for then her blood forsakes her with salt Rheumes, & and now she has mewd three coates; Now shee growes wary and diseas'd together,
fauours

CHARACTERS:

fauours her wing, checkes little, but lies for it, bathes for her health, and scoures to keepe her coole, yet still she takes in stones, she fires her selfe else: the next remooue is Haggard, still more cunning; and if my art deceiue me not, more crazie. All cares and cures are doubled now vpon her, and line her perch, or now she mewes her pounces, at all these yeares shee flies at fooles and kills too: the next is Buslard Bawde, and there I leaue her.

A very Whore

IS a woman. She enquires out all the great meetings, which are medicines for her itching. Shee kisseth open mouth'd, and spits in the palmes of her hands to make them moist. Her eies are like free-booters liuing vpon the spoile of stragglers; and she baites her desires with a million of prostitute countenances, and entisements; In the light she listneth to Parlies; but in the dark shee vnderstands signes best. Shee will sell her smocke for Cuffes, and so her shooes bee fine, shee cares not though her stockings want feete. Her modestie is curiosity, and her smel is one of her bea-
st

CHARACTERS.

ornaments. She passeth not a span breadth. And to haue done, shee is the Cooke and the meat dressing, her selfe all day, to be tasted with the better appetite at night.

A meere Common Lawyer

IS the best shadow to make a discreet one shew the fairer. He is a *Materia prima* informed by reports, actuated by Statutes, and hath his Motion by the fauourable Intelligence of the Court. His Law is alwaies furnisht with a Commission to arraigne his Conscience : but vpon iudgement giuen he vsually sets it at large. He thinks no language worth knowing but his *Barragouin*. Onely for that point hee hath beene a long time at warres with *Priscian* for a Northerne Prouince. He imagines that by superexcellency his profession onely is learning, and that its a prophanation of the temple to his *Themis* dedicated, if any of the Liberall Arts be there admitted to offer strange incense to Her. For Indeed his is all for money. Seuen or eight yeares squires him out, some of his Nation lesse standing : and euer since the Night of his Call, he forgot much what he was at Dinner. The next Morning his
man

CHARACTERS.

man (in *Actu* or *potentia*) enioies his pickadels. His Landresse is then shrewdly troubled in fitting him a Ruffe; His perpetuall badge. His loue letters of the last yeare of his Gentlemanship are stuft with *Discontinuances*, *Remitters*, and *Vncore priests*: but now being enabled to speake in proper person, he talkes of a French hood, in steede of a Iointure, wages his law, and ioines issue. Then he begins to sticke his letters in his Ground Chamber window; that so the superscription may make his Squire-ship transparent. His Heraldry giues him place before the Minister, because the Law was before the Gospell. Next terme he walkes his hoopsleeue gowne to the Hall; there it proclaimes him. He feeds fat in the Reading, and till it chanceth to his turne, dislikes no house order so much, as that the month is so contracted to a fortnight. Mongst his Countrey Neighbours, he arrogates as much honour for being Reader of an Inne of Chancery, as if it had beene of his owne house. For they, poore soules, take Law and Conscience, Court and Chancery for all one. Hee learned to frame his Cases from putting Riddles and imitating *Merlins* Prophecies, and so set all the Crosse rowe together by the eares. Yet his whole Law is

C H A R A C T E R S.

not able to decide *Lucians* one old contro-
 versie twixt *Tau* and *Sigma*. He accounts no
 man of his Cap and coat idle, but who trots
 not the Circuit. He affects no life, or qua-
 lity for it selfe, but for gaine; and that at
 least, to the stating him in a Iustice of peace-
 ship, which is the first quickning soule su-
 peradded to the elementary and inanimate
 forme of his new Title. His Termes are his
 Wiues vacations. Yet shee then may vsurpe
 diuers Court-daies, and hath her Returnes
in Mensen, for writs of entry; often shorter.
 His vacations are her Termes. But in Af-
 fife time (the circuit being long) hee may
 haue a triall at home against him by *Nisi*
Prius. No way to heauen, hee thinkes, so
 wife, as through *Westminster-Hall*; and his
 Clarkes commonly through it visit both
 heauen and hell. Yet then he oft forgets his
 journeis end, although he looke on the
Starre-Chamber. Neither is he wholly de-
 stitute of the Arts. *Grammar* hee hath, e-
 nough to make terminations of those words
 which his authority hath endenizon'd. *Rhe-*
torique some; but so little, that its thought
 a concealement. *Logike* enough to wran-
 gle. *Arithmetike* enough for the Ordinals
 of his yeere-bookes, & number-rolles: but
 he goes not to *Multiplication*; ther's a Statute
 against

NEWS.

against it. So much *Geometrie*, that hee can aduise in a *Perambulatione facienda*; or a *Rationabilibus diuifis*. In *Astronomie* and *Astrologie* he is so farre seene, that by the *Domini-call* latter, he knowes the *Holidayes*, and finds by *Calculation* that *Michaelmas Terme* will be long and durty. Marry, he knowes so much in *Musique*, that hee affects onely the most and cunningest *Discords*; rarely a perfect *Concord*, especially song, except in *fine*. His skill in *Perspectiue* endeauours much to deceiue the eye of the *Lawe*, and giues many false colours. He is specially practised in *Necromancie*, (such a kinde as is out of the Statute of *Primo*) by rayfing many *dead Questions*. What sufficiencie he hath in *Criticisme*, the foule Copies of his *Speciall Pleas* will tell you.

Many of the same coate, which are much to bee honoured, partake of diuers of his indifferent qualities, but so, that *Discretion*, *Vertue*, and sometimes other good learning, concurring and distinguishing Ornaments to them, make them as a foyle, to set their worth on.

THE



THE
CHARACTER
of a happie life.

BY S^r. H. W.

HOW happy is he borne or taught,
That serueth not anothers will ;
Whose Armor is his honest thought,
And silly *Truth* his highest skill.

Whose passions not his Masters are,
Whose soule is still prepar'd for death :
Vntyed vnto the world with care
Of Princely loue, or vulgar breath.

Who hath his life from rumors freed,
Whose conscience is his strong retreat :
Whose state can neyther Flatterers feed,
Nor ruine make accusers great.

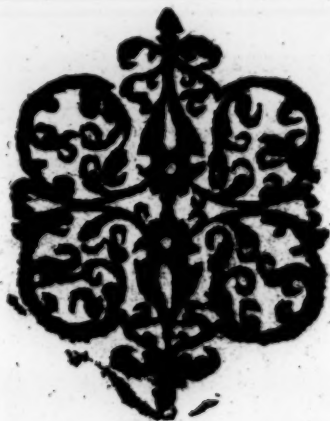
Who

The Character, &c.

Who enuieth none who chance doth raise,
Or vice, who neuer vnderstood :
How deepest wounds are giuen with praise,
Not rules of state, but rules of good,

Who *G O D* doth late and early pray,
More of his grace, then gifts to lend ;
Who entertaines the harmlesse day,
With a well chosen Booke or Friend,

This man is free from seruile bands,
Of hope to rise, or feare to fall ;
Lord of himselfe, though not of Lands :
And hauing nothing, he hath All,



NEWES

The caution in the wife's choice of a husband
Of vice, which never understood;
How deep a wound it gives to the soul
And ruins of the mind of good.

The good of a husband and early prayer,
Love of his grace, then gifts to him;
The constant love the husband's day,
With a well made book of prayer.

The man is free from female hands,
The hope to see, or care to fill;
The love of his wife, though not of lands;
The loving husband, the wife's will.





NEVVES FROM ANY WHENCE.

OR,

OLD TRVTH, UNDER A SUP-
posall of Noueltie.

Occasioned by diuers Essayes, and priuate
passages of Wit, betweene sundry Gentle-
men vpon that subiect.

Newses from Court.



IT is thought heere, that
there are as great mis-
eries beyond happinesse,
as a this side it, as *being in*
Lone. That truth is euery
mans by assenting. That
Time makes euery thing
aged, and yet it selfe was neuer but a mi-
nute olde. That, next sleepe, the greatest
deuou-

NEWES.

deuourer of time is businesse : the greatest
stretch of it, *Passion* the truest measure of
it, *Contemplation*. To be saued, alwaies is the
best plot : and vertue alwaies cleeres her
way as she goes. *Vice* is euer behind-hand
with it selfe. That *Wit* and a *Woman*, are two
frayle things, and both the frayler by con-
curring. That the meanes of begetting a
man, hath more increast mankinde then the
end. That the madnes of Loue is to bee
sicke of one part, and cured by another.
The madnesse of ieaiousie, that it is so dili-
gent, and yet hopes to lose his labour. That
all Women for the bodily part, are but the
same meaning put in diuers words. That the
difference in the sense is their vnderstan-
ding. That the wisdom of *Action* is *Dis-
cretion*; the knowledge of *contemplation* is
truth : the knowledge of action is men.
That the first considers what should be, the
latter makes vse of what is. That euery man
is weake in his owne humours. That euery
man a little beyond himselfe is a foole. That
affectation is the more ridiculous part of
folly then ignorance. That the matter of
greatnesse is comparision. That God made
one world of *Substances*; Man hath made
another of *Art* and *Opinion*. That Money is
nothing but a thing which *Art* hath turned

NEWES.

vp *trumpet*. That custome is the soule of circumstances. That custome hath so far pre-
uayled, that Truth is now the greatest
newes. *Sr. E. O.*

Answer to the Court Newes.

That *Happinesse* and *Miserie* are *Antipodes*.
That *Goodnesse* is not *Felicitie*, but the
rode thither. That Mans strength is but
a vicissitude of falling and rising. That one-
ly to refraine ill, is to bee ill still. That the
plot of *Saluation* was layd before the plot
of *Paradise*. That enioying is the prepara-
tiue to contemning. That he that seekes o-
pinion beyond merite, goes iust so farre
backe. That no man can obtayne his de-
sires; not in the world hath not to his mea-
sure. That to studie, men are more profita-
ble than bookes. That mens loues are their
afflictions. That Titles of Honor, are rattles
to still Ambition. That to bee a King, is
Fumes Butte, and feares *Quiver*. That the
soules of Women and Louers, are wrapt in
the portmanque of their senses. That ima-
gination is the end of man. That wit is the
webbe, and wisedome the woofe of the
cloth; so that womens soules were neuer
made

NEWES.

made vp. That enuie knowes what it will not confesse. That *Goodnesse* is like the Art *Prospectiue*; one poynt Center, begetting infinite rayes. That Man, Woman, and the Diuell, are the three degrees of comparison. That this Newes holds number, but noe weight, by which couple all things receiue forme.

Countrey Newes.

That there is most here, for it gathers in going. That reputation is measured by the Acre. That Pouertie is the greatest dishonesty. That the pittie of, *Alasse poore soule*, is for the most part mistaken. That Rost-beefe is the best smell. That a Iustice of peace is the best relique of Idolatry. That the Allegory of Iustice drawne blind, is turned the wrong way. That not to liue to heauenly is accounted great wrong. That wisdom descends in a race. That we loue Names better than persons. That to holde in Knights seruice, is a flippery seruice. That a Papist is a new word for a Traytor. That the durie of Religion is lent, not pay'd. That the reward is lost in the want of humilitie. That the Puritane persecution is as a clowd

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cloud that can hide the glory of the light,
but not the day. That the emulation of the
English and *Scots* to be the *Kings* Countrey-
men, thrust the honour on the *Welch*. That
a Courtier neuer attaynes his selfe-know-
ledge, but by report. That his best Embleme
is a hearne dogge. That many great men
are so proud, that they know not their owne
Fathers. That Loue is the tail-worme. That
a woman is the effect of her owne first fame.
That to remember, to know, and to vnder-
stand, are three degrees not vnderstood.
That Country ambition is no vice, for there
is nothing aboue a man. That fighting is a
Seruing-mans valour: Martyrdome their
Masters. That to liue long, is to fill vp the
dayes we liue. That the zeale of some mens
Religion reflects from their Friends. That
the pleasure of vice is indulgence of the pre-
sent, for it endures but the acting. That the
proper reward of goodnesse is from within,
the externall is policie. That good and ill is
the crosse and pile in the aime of life. That
the Soule is the lampe of the body, Reason
of the soule, Religion of Reason, Faith of Re-
ligion, Christ of Faith. That circumstan-
ces are the Atomies of policie, Censure the
being, Action the life, but successe the Or-
nament. That Authoritie presseth downe

NEWES.

with weight, and is thought violence : pollicie trips vp the heeles, and is called the dexteritie. That this life is a throng in a narrow passage, hee that is first out, findes ease, hee in the middle worst hemm'd in with troubles, the hindmost that driues both out afore him, though not suffering wrong, hath his part in doing it. That God requires of our debts, a reckoning, not payment. That heauen is the easiest purchase, for we are the richer for the disbursing. That liberalitie should haue no obiekt but the poore, if our minds were rich. That the mysterie of greatness, is to keepe the inferiour ignorant of it. That all this is no Newes to a better wit.

That the City cares not what the Country thinks.

Sr. T. R.

Newes from the very Countrey.

THat it is a Fripery of Courtiers, Marchants, and others, which haue beene in fashion, and are very neere worne out. That Iustices of Peace haue the felling of vnder-woods, but the Lords haue the great falls. The Iesuits are like Apricocks, heretofore, here and there one succour'd in a great mans house, and cost deare; now you may haue them for nothing in euery cottage. That euery great Vice is a Pike in a Pond,

NEWES.

Pond, that deuoures vertues, and lesse vices:
That it is wholsomeſt getting a ſtomacke
by walking on your owne ground: and the
thriftieſt laying of it at anothers Table.
That debtors are in *London* cloſe priſoners,
and here haue the libertie of the houſe. That
Atheiſts in affliction, like blinde beggers,
are forced to aſke, though they know not
of whom. That there are (God be thanked)
not two ſuch Acres in all the Countrey, as
the *Exchange* and *Westminster-Hall*. That on-
ly Chriſtmas Lords know their ends. That
Women are not ſo tender fruit, but that
they doe as well, and beare as well vpon
Beds, as plashed againſt walles. That our
Cartes are neuer worſe employed, then
when they are wayted on by Coaches. That
Sentences in Authors, like hayres in a horſe
tayle, concur in one roote of beauty and
ſtrength, but being pluckt out one by one,
ſerue onely for Springes and Snares. That
both want and abundance, equally aduance
a rectified man from the world, as cotton
and ſtones are both good caſting for an
Hawke. That I am ſure there is none of the
forbidden fruit left, becauſe we doe not all
eate thereof. That our beſt three pilde miſ-
chiefe comes from beyond the ſea, & rides
poſt through the countrey, but his errand is

NEWES.

to Court. That next to no wife & children, your owne are the best pastime, anothers wife and your children worse, your wife and anothers Children worst. That Statesmen hunt their fortunes, and are often at default: Fauorites course her, and are euer in view. That intemperance is not so vnwholsome here; for none euer saw Sparrow sicke of the poxe. That here is no trechery nor fidelity, but it is because heere are no secrets. That Court motions are vp and downe; ours circular: theirs like squibs cannot stay at the highest, nor return to the place which they rose from, but vanish and weare out in the way: Ours like Mil-wheeles, busie without changing place; they haue peremptory fortunes; we vicissitudes.

I. D.

Answer to the Very Countrey Newes.

IT is a thought, that man is the Cooke of time, and made dresser of his owne fasting. That the five Senses are Cinque-ports for temptation, the trafficke sinne, the Lieutenant *Sathan*, the custome-tribute, soules. That the Citizens of the high Court grow

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grow rich by simplicitie : but those of *London*, by simple craft. That life, death and time, doe with short cudgels dance the *Matachine*. That those which dwell vnder the *Zona Torrida*, are troubled with more damps, then those of *Frigida*. That *Policie* and *Superstition* hath of late her masquerent from her face, and she is found with a wry mouth and a stinking breath, and those that courted her hotly, hate her now in the same degree, or beyond. That Nature too much louing her owne, becomes vnnaturall and foolish. That the soule in some is like an egge, hatched by a young Pullet, who often rigging from her nest, makes hot and cold beget rottennesse, which her wanton youth will not belecue, till the fayre shell being broken, the stinke appeareth to profit others, but cannot her. That those are the wise ones, that holde the superficies of vertue, to support her contrary, all-sufficient. That clemencie within and without is the nurse of rebellion. That thought of the future is retyred into the Countrey, and time present dwells at Court. That I liuing neere the Church-yard, where many are buried of the Pest, yet my infection cometh from *Spaine*, and it is feared it will

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disperse further into the Kingdome.

A. S.

Newes to the Vniuersitie.

A Meere Scholler is but a liue booke. Action doth expresse knowledge better then words; so much of the soule is lost as the body cannot vtter. To teach, should rather be an effect, then the purpose of learning. Age decaies nature, perfects Art: therefore the glory of youth, is strength; of the gray head, wisdom; yet most condemne the follyes of their owne infancie, runne after those of the worlds, and in reuerence of antiquitie will beare an old error against a new truth. *Logicke* is the *Heraldry* of Arts, the array of Iudgement, none it selfe, nor any Science without it: where it and learning meete not, must be eyther a skilfull ignorance, or a wilde knowledge. Vnderstanding cannot conclude out of moode and figure. Discretion conteynes *Rethorique*; the next way to learne good words, is to learne sense; the newest *Philosophy* is foundest, the eldest *Diuinitie*: *Astronomie* begins in Nature, ends in Magicke. There is no honestie
of

NEWES.

of the body without health, which no man hath had since *Adam*. *Intemperance* that was the first mother of sicknesse, is now the daughter. Nothing dyes but qualities. No kinde in the world can perish without ruine of the whole. All parts helpe one another (like States) for particular interest: So in Arts which are but translations of Nature; There is no sound position in any one, which, imagine false, there may not from it be drawne strong conclusions, to disproue all the rest. Where one truth is graunted, it may be by direct meanes brought to confirme any other controuerted. The soule and body of the first man, were made fir to bee immortall together, we cannot liue to the one, but wee must dye to the other. A man and a Christian are two creatures. Our perfection in this World is vertue; in the next knowledge, when wee shall read the glory of God in his owne face.

Newes from Sea.

That the best pleasure is to haue no object of pleasur, & yniformity is a better prospect

NEWES.

then varietie. That putting to Sea, is change of life, but not of condition; where risings and falles, Calmes, and crosse-gales are yours, in order and turne; fore-windes but by chaunce. That it is the worst winde to haue no winde, and that your smooth fac'd Courtyer, deadning your course by a calme, giues greater impediment, then an open enemies crosse-gale. That leuitie is a vertue, for many are helde vp by it. That it's nothing so intricate and infinite, to rigge a Shippe as a Woman, and the more cyther is fraught, the apter to leake. That to pompe the one, and shreue the other, is alike noysome. That small faults habituated, are as dangerous as little leakes vnfound, and that to punish and not preuent, is to labour in the pompe, and leaue the leake open. That it is best striking Sayle before a Storme, and necessariest in it. That a little Time in our life is best, as the shortest cut to our Hauen is the happyest voyage. That to him that hath no Hauen, no winde is friendly; and yet it is better to haue no Hauen, then some kinde of one. That Expedition is euery where to be brybed but at Sea. That gayne works this miracle, to make men walke vpon the vvater;
and

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and that that the sound of Commodity
drownes the noise of a Storme, especially
of an absent one. That I haue once in my
life out-gone night at Sea, but neuer dark-
nesse; and that I shall neuer wonder to
see a hard world, because I haue liued to see
the Sonne a bankrupt, being ready to starue
for cold in his perpetuall presence. That a
mans companions are (like ships) to be kept
in distance, for falling foule one of another:
onely with my friend I will close. That the
fairest field for a running head is the Sea,
where he may runne himselfe out of breath,
& his humor out of him. That I could carry
you much further, and yet leaue more be-
fore then behinde, and all will bee but *via*
Nauis, without print or tracke, for so is mo-
rall instruction to youthes watrish humor.
That though a Ship vnder saile bee a good
fight, yet it is better to see her moor'd in the
Hauen. That I care not what become of this
fraile Barke of my flesh, so I saue the Passen-
ger. And heere I cast Anchor.

Forreine

NEWES.

Forreine Newes of the yeare

1614.

From France.

IT is deliuered from *France*, that the choise of friends there is as of their Wines: those that being new, are hard and harsh, proue best; the most pleasing are least lasting. That an enemy fierce at the first onset, is as a torrent tumbling downe a Mountaine; a while it beares all before it: haue but that whiles patience, you may passe it dry-foot. That a penetrating iudgement may enter into a mans minde, by his bodies gate; if this appeare affected, apish, and vnstable; a wonder if that be settled.

That vaine-glory, new fashions, and the *French* disease, are vpon termes of quitting their Countries Allegiance, to be made free Denisons of *England*. That the wounds of an ancient enmitie haue their scarres, which cannot be so well closed to the sight, but they will lie open to the memory. That a Princes pleasurable vices, vshered by Authority, and waited on by conniueance, sooner punish themselves by the subiects imitation,

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tation, then they can bee reformed, by remonstrance or correction; so apt are all ill examples to rebound on them that giue them. That Kings heare truth oftner for the tellers, then their owne aduantage.

From Spaine.

THat the shortest cut to the riches of the *Indies*, is by their contempt. That who is feared of most, feares most. That it more vexeth the proud, that men despise them, then that they not feare them. That greatnes is fruitful enough, whē other helps faile, to beget on it selfe destruction. That it is a grosse flattering of tyred cruelty, to honest it with the title of clemency. That to eate much at other mens cost, and little at his owne, is the wholesomest and most nourishing diet, both in Court and Countrey. That those are aptest to domineere over others, who by suffering indignities haue learned to offer them. That ambition like a filly Doue flies vp to fall downe, it mindes not whence it came, but whither it will. That euen Galley-slaues, setting light by their captiuity, find fredome in bondage. That to be slow in military busineses, is to be

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be so courteous, as to giue the way to an enemy. That Lightning and greatnesse, more feare then hurt.

From Rome.

THat the Venereall (called veniall) sinne is to passe in the ranke of Cardinall vertues, and that those should be held hencefoorth his Holines beneficiall friends, that sinne vpon hope of pardon. That where Vice is a State-commoditie, he is an offender that often offends not. That Iewes and Curtezans there, are as beasts that men feed, to feed on. That for an Englishman to abide at *Rome*, is not so dangerous as report makes it, since it skils not where we liue, so wee take heede how wee liue. That greatnesse comes not downe by the way it went vp, there beeing often found a small distance betweene the highest and the lowest Fortunes. That rackt authority is oft lesse at home then abroad regarded, while things that seeme, are (commonly) more a farre-off then at hand feared.

From

NEWES.

From Venice.

THat the most profitable Banke, is the true vse of a mans selfe, whiles such as grow mouldy in idlenes, make their houses their Tombes, and die before their death. That many dangerous Spirits lye buried in their wants, which had they meanes to their mindes, would dare as much as those that with their better Fortunes overtoppe them. That professed Curtezans, if they bee any way good, it is because they are openly bad. That Frugality is the richest treasure of an estate, where men feede for hunger, cloath for colde and modesty, and spend for Honour, Charity, and Safety.

From Germany.

THat the infectious vice of Drunken-good-fellowship, is like to sticke by that Nation as long as the multitude of Offenders so benums the sense of offending, as that a common blot is held no staine. That discretions must be taken by weight, not by tale : who doth otherwise, shall

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shall both proue his owne too light, and fall short of his reckoning. That feare and a nice fore-cast of euery slight danger, sel-dome giues either faithfull or fruitfull counsell. That the Empire of *Germany*, is not more great then that ouer a mans selfe.

From the Low Countries.

THat one of the surest grounds of a mans liberty is, not to giue another power ouer it. That the most dangerous plunge whereto to put thine enemy, is desperation, while forcing him to set light by his owne life, thou makest him master of thine. That neglected danger lights soonest and heauiest. That they are wisest, who in the likely-hood of good, prouide for ill. That since pittie dwels at the next doore to misery, hee liueth most at ease that is neighboured with enuy. That the euill fortune of the warres, as well as the good is variable.

NEWES.

News from my Lodging.

That the best prospect is to looke inward. That it is quieter sleeping in a good conscience then a whole skin. That a soule in a fat body lies soft, and is loath to rise. That he must rise betimes who would cosen the Diuell. That *Flatterie* is increased, from a pillow vnder the elbow, to a bed vnder the whole bodie. That *Pollicy* is the vnsleeping night of reason. That hee who sleepest in the cradle of security, sinnes soundly without starting. That guilt is the Flea of the conscience. That no man is throughly awaked, but by affliction. That a hang'd Chamber in priuate, is nothing so conuenient as a hang'd Traitor in publike. That the religion of *Papistrice*, is like a curtaine, made to keepe out the light. That the life of most women is walking in their sleep, and they talke their dreames. That Chambring is counted a ciuiller quality, the playing at tables in the Hal, though Seruing-mē vse both. That the best bedfellow for all times in the yeare, is a good bed without a fellow. That he who tūbles in a calme bed, hath his tempest within. That he who will
rise

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rise, must first lie downe and take humility in his way. That sleepe is deaths picture drawne to life, or the twi-light of life and death. That in sleepe we kindly shake death by the hand; but when we are awaked, we will not knowe him. That often sleepings are so many trials to die, that at last we may doe it perfectly. That few dare write the true newes of their Chamber: and that I haue none secret enough to tempt a strangers curiositie, or a seruants discovery.

God giue you good Morrow.

R.B.

Newes of my Morning worke.

THat to be good, the way is to be most alone, or the best accompanied. That the way to Heauen is mistaken for the most Melancholy-walke. That the most feare the worlds opinion, more then Gods displeasure. That a Court-friend seldome goes further the first degree of Charity. That the Diuell is the perfectest Courtier. That innocency was first cozen to man, now guiltinesse hath the neereſt alliance.
Thas

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That sleepe is deaths Leger Embassador,
 That time can neuer be spent: we passe by
 it and cannot returne. That none can be sure
 of more time then an instant. That sinne
 makes worke for repentance or the Diuell.
 That patience hath more power then affli-
 ctions. That euery ones memorie is diuided
 into two parts: the part loosing all is the
 Sea, the keeping part is Land. That hone-
 sty in the Court liues in persecution, like
 Protestants in Spaine. That Predestination
 & constancy are alike vncertain to be iudged
 of. That reason makes loue the Seruingman.
 That vertues fauour is better then a Kings
 fauorite. That being sicke begins a suit to
 God, being well possesseth it. That health
 is the Coach which carries to Heauen, sick-
 nesse the post-horse. That worldly delights
 to one in extreame sicknesse, is like a high
 candle to a blind man. That absence doth
 sharpen loue, presence strengthens it, that
 the one brings fuell, the other blowes till it
 burnes cleere: that loue often breaks friend-
 ship, that euer encreaseth loue. That con-
 stancy of women, and loue in men, is alike
 rare. That Arts is truths Iugler. That fal-
 shood plaies a larger part in the world then
 truth. That blind zeale and lame know-
 ledge are alike apt to ill. That fortune is

G

hum-

NEWES.

humblest where most contemned. That no porter but resolution keepes feare out of mindes. That the face of goodnesse without a body is the worst wickednesse. That womens fortunes aspire but by others powers. That a man with a female wit is the worst *Hermaphrodite*. That a man not worthy being a friend, wrongs himselfe by being an acquaintance. That the worst part of ignorance, is making good and ill seeme alike. That all this is newes onely to fooles.

Mrs. B.

Newes from the lower end of the Table.

IT is said among the folkes heere, that if a man die in his infancy, hee hath onely broke his fast in this world : If in his youth, hee hath left vs at dinner. That it is bedde-time with a man at threescore and ten; and he that liues to a hundred yeeres, hath walked a mile after supper. That the humble-minded man makes the lowest curtsie. That grace before meat, is our election before we were; grace after, our saluation when we are gone. The soule that halts between two opinions, fals betweene

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two fooles. That a foole at the vpper end of the table, is the bread before the salt. Hee that hates to be reprooued, sits in his owne light. Hunger is the cheapeſt ſauce, and nature the cheapeſt gueſt. The ſenſible man & the ſilent woman are the beſt diſcourſers. Repentance without amendment, is but the ſhifting of a ſoule trencher. He that tels a lie to ſaue his credit, wipes his mouth with his ſleeue to ſpare his napkin. The tongue of a ieſter is the fiddle that the hearts of the company dance to. The tongue of a foole carues a peece of his heart to euery man that ſits next him. A ſilent man is a couered meſs. The contented man only is his own caruer. He that hath many friends eates too much ſalt with his meat. That wit without diſcretion cuts other men meat & his own fingers. That the ſoule of a cholericke man ſits euer by the fire ſide. That patience is the lard of the leane meat of aduerſity. The Epicure puts his mony into his belly, and the Miſer his belly into his purſe. That the beſt company makes the vpper end of the table, and not the ſaltſeller. The ſuperfluity of a mans poſſeſſions, is the broken meat that ſhould remaine to the poore. That the enuious keeps his knife in his hand, & ſwallowes his meat whole. A rich foole among the wiſe

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Is a gilt empty bowle amongst the thirsty.
Ignorance is an insensible hunger. The wa-
ter of life is the best wine. He that robs mee
of my inuention, bids himselfe welcome to
another mans table, and I will bid him wel-
come when he is gone. The vaine-glorious
man pisseth more then he drinckes. That no
man can drinke a health out of the cuppe of
blessing. To surfet vpon wit, is more dan-
gerous then to want it. He that's ouercome
of any passion is dry drunke. Tis easier to
fill the belly of faith, then the eie of reason.
The rich glutton is better fed then taught.
That faith is the elbow for a heauy soule to
leane on. He that sinnes that he may repent,
surfets that he may take physicke. He that ri-
seth without thankesgiuing, goes away and
owes for his ordinarie. He that begins to
repent when hee is old, neuer washed his
hands till night. That this life is but one
day of three meales, or one meale of three
courses; childehood, youth, and old age.
That to sup well, is to liue well: and that's
the way to sleepe well. That no man goes
to bed till he dies, nor wakes till he is dead.
And therefore

Good night to you heere,
and good morrow hereafter.

I. C.

Newes

NEWES.

News from the Bed.

THat the bed is the best Rendevou of mankinde, and the most necessarie ornament of a chamber. That Souldiers are good antiquaries in keeping the old fashion, for the first bed was the bare ground. That a mans pillow is his best counsellor. That *Adam* lay in state, when the heauen was his canopie. That the naked truth is, *Adam* and *Eue* lay without sheets. That they were either very innocent, very ignorant, or very impudent, they were not affirmed the heauens should see them lye without a couerlet. That it is likely *Eue* studied Astronomy, which makes the posterity of her Sexe euer since to lye on their backes. That the circumference of the bed, is nothing so wide as the conuex of the heauens, yet it contains a whole world. That the five senses are the greatest sleepers. That a slouthfull man is but a reasonable Dormouse. That the soule euer wakes to watch the body. That a Ielous man sleepest dog-sleepe. That sleepe makes no difference betweene a wise man and a foole. That for all times sleepe is the best bedfellow. That

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the diuell & mischief euer wake. That loue is a dreame. That the preposterous hopes of ambitious men are like pleasing dreames, farthest off when awake. That the bed paies *Venus* more custome then al the world beside. That if dreames and wishes had beene all true, there had not beene since Popery, one maide to make a Nun of. That the secure man sleepest soundly, and is hardly to be awak't. That the charitable man dreames of building Churches, but starts to thinke the vngodly Courtier will pull them downe againe. That great sleepers were neuer dangerous in a state. That there is a naturall reason, why Popish Priests chuse the bed to confesse their women vpon, for they hold it necessary that humiliation should follow shrift. That if the bed should speake all it knowes, it would put many to the blush. That it is fit the bedde should knowe more then paper.

R. S.

News

Newes from the Church.

IT is thought heere, that the world was made for man, and not man for the world, and that therefore they take a crosse course that lye downe there. That those that will not rise, their soules must, and carry their bodies to Iudgement. That we haue spent one inheritance already, and are prodigall of this. That there is no hope beyond mercy, and that this is that time; the next is, of Iustice. That Christ when he went away, left good seede in his Church; and when hee comes againe, he shall finde Christians, but not faith. That the Diuell hath got vpon vs, the same way that he did at the first, by drawing shadowes ouer substances, as hee did the body ouer the soule. That *Protestants*, weare the name of Christ for a Charme, as *Papists* doe the Crosse. That States vse it, the Clergy liue by it, the People follow it, more by a streame, then one by one. That all are religious, rather then some. That euery one lookes to another, but not to himselfe. That they goe so by thronges to heauen, that it is to bee feared they take the broader way. That the

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Church is in the world, like a Shippe in the Sea; the Elect in the Church, like *Jonas* amongst the Mariners. That to mend this, is to cheate the Diuell, to turne man the right side out-ward, and set the soule foremost againe. That the soule may be too ranke too, if we looke not to it: and so a *Puritane* often times meetes a *Papist* in superstition another way. That to binde from and to indifferent things, is equal, though it be thought otherwise. That some, out of a good meaning haue fallen this way into a vice. That these faults are more subtile; and therefore lesse perceined, and lesse to be blamed; but as dangerous as the other, if they take heed. That the rule is in all things, the body and the soule must goe together, but the better before. That wee haue contended so long about the body of Religion, that some men thought it was dead. That so, *Atheists* are come into the Church, and that it will bee as hard to cast them out as Diuels. That those, which haue thus broken the peace of *Ierusalem*, are obliged to satisfaction; and those which first gaue the cause, to amendment. That they are a good medicine one for another, and both a good Composition. That a pure *Bishop* is the best gouernment, if the pride on both sides would let them know

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know it. That all Controuersies for the most part, leaue the truth in the middle, and are factious at both ends. That the Church hath this good by them, they cleanse the way for others, but not for themselues. That sincerity, in the cause of truth, is more worth then learning. That too much, and too little knowledge, haue made the world mad. That we haue a shorter cut to it, and a surer way then *Drake* had ouer the world, if we could finde it out. That euery man is a brieft of the whole; and as he is so, he is greater then a King. That euery King is a brieft of his Land, and hee hath a *Patterne* of the gouernment of it alwayes about him. That as the honour that he giues to his Nobles and Counsellors is a charge; so is that which God giues him. That as he requires an account, so he must giue. That he is the Image of God in his Kingdome, as man is in the World. That therefore the Subjects owe him obedience, as the Creatures doe Man. That those that will not obey, are neither good Subjects, nor good men. That to obey well, is as great a thing as to gouerne, and more mens duties. That those that thinke not so, know not the Christians part, which is to suffer. That though States be naught, if they professe Religion, they may

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may deliuer many men safe to heaven, though they goe not themselves, and so they are like badde Ministers. That this is Gods vse of both, and of the world too, to conuey his Elect to their place. That the outward face of the Church hath but the same vse, and the Elect are the Church themselves. That they are the Temple of the holy Ghost, and therefore ought to plucke downe their Idolls, and set vp GOD there. That the Idolls of these times, are Couetousnesse, Pride, Gluttony, Wantonnesse, Heresies, and such like admiration and seruing of our selues. That wee must make all time an occasion of amendment, because the Diuell makes it an occasion to tempt. That hee is a Spirite, and therefore is cunniger then wee. That there is no way to resist him, but by the Spirit of GOD, which is his Master. That this is the gift of GOD, which hee giueth to all that are his. That it is increased by the word, and held by humilitie and prayer. That Faith is the effect of it, and workes the assurance. That thus the vnderstanding and will, which is the whole soule of man, is made vp againe, and sanctifies the bodie. That so wee are the members of Christ.

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Christ. That our Head is in Heauen,
as a Pawne, that where hee is, wee
shall bee. That there is no opinion, but
knowledge; for it is the Science of soules,
and G O D the Teacher.

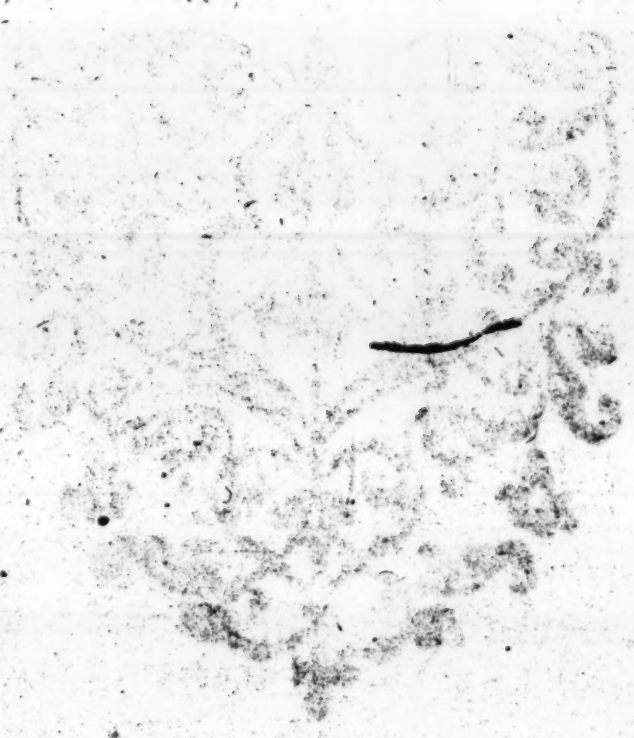
Io. Ruddiard.



AN

... that our blood is in heaven.
... the blood of the
... there is no other
... the blood of the
... O O O O

10. 15th



MA



AN
ADDITION
OF OTHER CHARA-
CTERS, OR LIVELY DE-
scriptions of Persons.
(* *)

A Meere Scholler.



*Meere Scholler is an intel-
ligible Ass: Or a silly fel-
low in black, that speaks
Sentences more famili-
arly then Sense. The An-
tiquity of his Vniuersity
is his Creede, and the
excellency of his Colledge (though but for
a match at Foot-ball) an Article of his faith.
He speakes Latine better then his Mother-
tongue; and is a stranger in no part of the
World, but his owne Countrey. Hee do's
vsually*

CHARACTERS.

vsually tel great Stories of himfelfe to small purpose, for they are commonly ridiculous, be they true or false. His Ambition is, that he eyther is, or shall be a Graduate: but if euer he get a Fellow-ship, hee ha's then no fellow. In spite of all *Logicke* he dare sweare and maintayne it, that a Cuckolde and a Towns-man are *Termini Conuertibiles*, though his Mothers Husband be an *Alderman*. He was neuer begotten (as it seemes) without much wrangling; for his whole life is spent in *Pro & Contra*. His tongue goes alwaies before his wit, like a Gentleman-vsher, but somewhat faster. That he is a compleat Gallant in all points, *Cap a pea*; witnes his horsemanship, and the wearing of his weapons. He is comonly long-winded, able to speake more with ease, then any man can endure to heare with patience. Vniuersity iests are his vniuersall discourse, and his newes the demeanour of the Proctors. His Phrase, the apparell of his minde, is made vp of diuers shreds like a Cushion, & when it goes plainest 't hath a Rash outside, & Fustian linings. The currant of his speech is clos'd with an *Ergo*; and what euer bee the question, the truth is on his side. 'Tis a wrong to his reputation to be ignorant of any thing; and yet he knowes not that he knowes nothing. He
giues

CHARACTERS.

giues directions for Husbandry from *Virgils Georgicks*; for Cattell, from his *Bucolicks*; for Warlicke Stratagems, from his *Æneides*, or *Cæsars Commentaries*. Hee orders all things by the Booke, is skilfull in all Trades, and thriues in none. He is led more by his eares then his vnderstanding, taking the sound of words for their true sense: and do's therfore confidently belecue, that *Erra Pater* was the Father of Hereticks, *Rodolphus Agricola*, a substantiall Farmer; and will not sticke to auerre, that *Systema's Logicke* doeth excell *Keckermans*. His ill lucke is not so much in being a foole, as in being put to such paines to expresse it to the world: for what in others is naturall, in him (with much adoe) is artificial. His pouerty is his happinesse, for it makes some men belecue, that he is none of fortunes favorites. That learning which he hath, was in his Non-age put in backward like a Clifter, and 'tis now like Ware mislaide in a Pedlers packe; a ha's it, but knowes not where it is. In a word, hee is the Index of a man, and the Title-page of a Scholler, or a Puritane in moralitie, much in profession, nothing in practise.

D. B.

A

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A Tinker

IS a moouable : for hee hath no abiding place ; by his motion hee gathers heate, thence his cholericke nature. He seemes to be very deuoute, for his life is a continuall Pilgrimage, and sometimes in humilitie goes barefoote, therein making necessitie a vertue. His house is as ancient as *Tubal-Caines*, and so is a runagate by antiquity : yet he proues himselfe a Gallant, for he carries all his wealth on his backe ; or a Philosopher, for he beares all his substance about him. From his Art was Musicke first innented, and therefore is hee alwaies furnished with a song ; to which his hammer keeping tune, proues that he was the first founder of the Kettle-drumme. Note that where the best Ale is, there stands his musick most vpon crotchets. The companion of his trauels is some foule sunne-burnt queane, that since the terrible Statute recanted Gypsisme, and is turned Pedleresse. So marches he all ouer England with his bag and baggage. His conuersation is vnreprouable ; for he is euer mending. Hee obserues truely the Statutes, and therefore hee had rather

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rather steale then begge, in which he is vnremoueably constant in spight of whips or imprisonment : and so strong an enemy to idlenesse, that in mending one hole, he had rather make three then want worke; and when he hath done, he throwes the Wallet of his faults behinde him. Hee imbraceth naturally auncient customes, conuersing in open fields, and lowly Cottages. If he visit Cities or Townes, tis but to deale vpon the imperfections of our weaker vesselles. His tongue is very voluble, which with Canting prooues him a *Linguist*. He is entertain'd in euery place, but enters no further then the dore, to auoid suspicion. Some would take him to be a Coward; but beleue it, he is a Ladde of mettle, his valour is commonly three or foure yards long, fastned to a pike in the end for flying off. He is very prouident, for he will fight but with one at once, and then also he had rather submit then bee counted obstinate. To conclude, if he scape Tiburne and Banbury, he dyes a begger.

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An Apparatour

IS a Chicke of the Egge Abuse, hatch't by the warmth of authority : he is a birde of rapine, and beginnes to prey, and feather together. He croakes like a rauē against the death of rich men, and so gets a Legacy vnbequeath'd : his happinesse is in the multitude of children, for their increase is his wealth; and to that ende, he himselfe yearly addes one. He is a cunning hunter, vn-couping his intelligencing hounds, vnder hedges, in thickets, and corne--fields, who follow the chase to City-Suburbes, where often his game is at Couert: his quiver hangs by his side, stufte with siluer arrowes, which he shootes against Church-gates, and priuate mens doores, to the hazard of their purses and credit. There went but a paire of sheeres, betweene him and the pursuant of Hell, for they both delight in sinne, grow richer by it, and are by iustice appointed to punish it : onely the Diuell is more cunning, for he pickes a Liuing out of the others gaines. His Liuing lieth in his eyes, which (like spirits) he sends through chinks, and key-holes to suruey the places of darknesse; for which purpose, hee studieth the opticks

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opticks, but can discover no colour but blacke, for the pure white of Chastity dazzleth his eyes. He is a Catholike, for he is e- uery where; and withall a Politicke, for hee transformes himselfe into all shapes. Hee trauels on foot to auoid idlenesse, and loues the Church entirely, because it is the place of his edification. He accounts not al finnes mortall; for fornication with him is a veni- all sinne, and to take bribes a matter of cha- rity. He is collector for burnings, and los- ses at Sea, and in casting the account, can readily subtraet the lesser from the greater summe. Thus liues he in a golden age, till death by a process, sumons him to appeare.

An Almanack-maker

IS the worst part of an Astronomer: a crea- ture compact of figures, characters, & cy- phers; out of which he scores the fortune of a yeare, not so profitably, as doubtful- ly. He is tenant by custome to the Planets, of whom he holds the 12. Houses by lease parol: to them he paies yearely rent, his stu- dy, and time; yet lets them out againe (with all his heart) for 40.s. *per annum*. His life is meere contemplatiue: for his practise, tis

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woorth nothing, at least not worthy of credit; and (if by chance) he purchase any, he loseth it againe at the yeeres end, for time brings truth to light. *Ptolomy* and *Ticho-Brache* are his Patrons, whose volumes hee vnderstands not, but admires; and the rather because they are Strangers, and so easier to be credited, then controul'd. His life is vpright, for he is alwaies looking vpward; yet dares belecue nothing about *Primum mobile*, for 'tis out of the reach of his *Iacobs Staffe*. His charitie extends no further then to Mountebanks and Sow-gelders, to whom he bequeathes the seasons of the yeere, to kill or torture by. The verses in his Booke haue a worse pafe then euer had *Rocheſter Hackney*: for his Prose, 'tis dappled with Inke-horne tearms, and may serue for an Almanacke: but for his iudging at the vncertaintie of weather, any old Shepheard shall make a Dunse of him. He would be thought the Diuels Intelligencer for stolne goods: if euer hee steale out of that qualitie; as a Fly turnes to a Maggot, so the corruption of the Cunning-man is the generation of an Empiricke. His works flye soorth in small volumes, yet not all, for many ride post to Chaundlers and Tobacco Shops in Folio. To be brieſe, he falles three degrees short

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of his promises; yet is hee the Key to vnlocke Termes, and Law-daies, a dumb *Mercury* to poynt out High-ways, and a Bay-liffe of all Marts and Faires in England. The rest of him you shall know next yeere; for what hee will be then, hee himselfe knowes not.

¶ Certaine *Edicts* from a Parliament in *Eutopia*;

Written by the LADY SOUTHWELL.

I*nprimis*, Hee that hath no other worth to commend him then a good Suit of Apparell, shall not dare to wooe a Lady in his owne behalfe, but shall be allowed to carrie the hyeroglyphike of his friends affection.

Item, That no foule fac'd Lady shal rayle on her that is fayrer, because she is fayrer; nor seeke by blacke calumniation to darken her fame, vlesse she be her corriuall.

Item, That no man may intitile himselfe by the matchles name of a Friend, that loues vpon condition, vnles he be a Schoolmaster.

Itē, That no Lady, which modestly keeps her house, for want of good clothes to visit

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her Gossips shall professe contempt of the worlds vanity, vlesse shee see no hope of the tides returning.

Item, that no Bankrupt knight, that to set vp shop againe, becomes Parasite or Buffone to some great Lord, shall euer after sweare by his honour; but by his knight-hood he may.

Item, that no Lady that vseth to paint, shall finde fault with her painter that hath not counterfeted her picture faire enough, vnlesse she will acknowledge her selfe to bee the better counterfetter.

Item, that no man whose vaine loue hath beene reiected by a vertuous Lady, shall report that he hath refused and cast her off, vnlesse he will take the base lying fellow by the next assailant, so reiected, without any further quarrell.

Item, that no Lady shall court her looking glasse, past one houre in a day, vnlesse she professe to be an Inginer.

Item, that no quarter waiter shall feede on cheese three quarters of a yeare to feast on fatten one quarter, without Galens aduice, and the Apothecaries bill to bee written by a Taylor.

Item, that wench that is ouer-enamored of her selfe, and thinkes all other so too, shall

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shall be bound to carry a burden of Bird-lime on her backe, and spinne at a Barne-doore to catch fooles.

Item, hee that sweareth when hee loseth his mony at dice, shall challenge his damnation, by the way of purchase.

Item, no Lady that silently simpereth for want of wit shall be call'd modest.

Item, no fellow that beginnes to argue with a woman, and wants wit to encounter her, shall thinke hee hath redeemed his credit by putting her to silence with some lasciuious discourse, vnlesse he weare white for *Williams*, and Greene for *Sommer*.

Item, no woman that remaineth constant for want of assault shall be called chaste.

Item, he that professeth vertuous loue to a woman, and giues ground when his vanitie is reiected, shall haue his belles cut off and fly for a haggard.

Item, she that respecteth the good opinion of others, before the Being of good in her selfe, shall not refuse the name of hypocrite; and she that emploies all her time in working trappings for her selfe, the name of spider: and she that sets the first quest of enquirie amongst her gossips for new fashions, shall not refuse a stitcher for her second husband.

Item,

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Item, Hee that hath reported a Lady to be vertuous, for the which he professeth to loue her, yet vnder hand commenceth a base suit, and is disdayned; shall not on this blow which his owne vice hath giuen him, out of policy rayle suddenly on her, for feare hee be noted for a vicious foole: but to his friend in priuate hee may say that his iudgement was blinded by her cunning disguise, and that he finds her wauering in goodnes, and in time he shall openly professe to rayle on her; but with such a modestie forsooth, as if he were loath to bring his iudgement into question; nor would he doe it, but that he prefers truth euen out of his owne reach.

The La. Southwell.

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An Hypocrite.

IS a gilded *Pill*, compos'd of two vertuous Ingredients, *Naturall dishonestie*, and *Artificiall dissimulation*. *Simple Fruite*, *Plant*, or *Drug*, hee is none, but a deformed mixture, bred betwixt *Euill Nature* and *false Art*, by a monstrous *generation*; and may well bee put into the reckoning of those Creatures that God neuer made. In *Church* or *Commonwealth*, (for in both these this *Mongrell-weede* will shoot) it is hard to say whether he be *Physicke* or a *Disease*: for he is both, in diuers respects.

As hee is gilt with an out-side of *Seeming puritie*, or as he offereth himselfe to you to be taken downe in a cup or taste of *Golden zeale* & *Simplicitie*, you may call him *physicke*. Nay, and neuer let *portion* giue *Patient* good stoole, if being truly tasted & rellisht, he be not as loathsome to the stomach of any honest man.

He is also *Physicke*, in being as comodious for vse, as he is odious in taste, if the *Body* of the *companie* into which he is take, can make true vse of him. For the malice of his nature makes him so *Informerlike-dāgerous*, in taking aduantage, of any thing done or saide: yea, even to the ruine of his makers, if hee may

haue Benefite; that such a creature in a societie makes men as carefull of their speeches and actions, as the sight of a knowne Cut-purse in a throng, makes them watchfull ouer their purses and pockets. He is also in this respect profitable Physicke, that his conuersation being once truely tasted and discovered, the hatefull foulness of it will make those that are not fully like him, to purge all such Diseases as are ranke in him; out of their owne liues; as the sight of some Citizens on horsebacke, makes a iudicious man amende his owne faults in horsemanshippe. If none of these vses can bee made of him, let him not long offende the stomacke of your company; your best way is, to spue him out. That he is a Disease in the body where he liueth, were as strange a thing to doubt, as whether there bee knauery in Horse-courfers. For, if amongst Sheepe, the rot; amongst Dogs, the mange; amongst Horses, the glaunders; amongst Men and Women, the Northerne itch, and the French Ache be diseases; an Hypocrite cannot but bee the like in all States and Societies that breede him. If he be a Cleargy Hypocrite, then all manner of vice is for the most part so proper to him, as hee will grudge any man the practise of it but himselfe

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selfe; like that graue Burgesse, who being
 desired to lende his Cloathes to represent a
 part in a Comedy, answered; *No, by his leaue,*
he would haue no body play the foole in his cloathes
but himself. Hēce are his so austere reprehēsi-
 ons of drinking healths, lasciuious talk, vsu-
 ry, & vnconscionable dealing; when as him-
 selfe hating the profane mixture of malte &
 water, wil by his good wil let nothing come
 within him, but the puritie of the Grape,
 when he can get it of anothers cost: But this
 must not be done neither, without a preface
 of seeming lothnesse, turning vp the eyes,
 mouing the head, laying hand on the brest,
 & protesting that he would not do it, but to
 strengthen his body being euen consumed
 with dissembled zeale, & tedious & thank-
 lesse babling to God and his Auditors. And
 for the other vices, do but venture the ma-
 king your selfe priuate with him, or trusting
 of him, & if you come off without a fauor of
 the aire which his soule is infected with, you
 haue great fortune. The fardle of all this
 ware that is in him, you shall commonly see
 caryed vpon the backe of these two beasts,
 that liue within him, *Ignorance* and *Imperi-*
ousnes: & they may well serue to cary other
 vices, for of theselu's they are insupportable.
 His *Ignorance* acquites him of all science, hu-

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mane or diuine, and of all Language, but his mothers; holding nothing pure, holy, or sincere, but the senselesse collectiōs of his owne crazed braine, the zealous fumes of his inflamed spirit, and the endlesse labours of his eternall tongue; the motions whereof, when matter and wordes faile, (as they often doe) must be patched vp, to accomplish his foure houres in a day at the least, with long & frequent *hummes*. Any thing else, either for language or matter he cannot abide, but thus censureth: *Latine*, the language of the *Beast*; *Greeke*, the tongue wherein the *Heathen Poets* wrote their fictiōs; *Hebrue*, the speech of the *Iewes*, that crucified *Christ*: *Controuersies* doe not edifie, *Logique* & *Phylosophie*, are the subtilties of *Sathan*, to deceiue the *Simple*; *Humane stories profane*, & not saouering of the *Spirit*; In a word, all decent and sensible forme of Speech and perswasion (though in his owne tongue) vaine *Ostentation*. And all this, is the burthen of his *Ignorance*: sauing that sometimes *Idlenesse* will put in also, to beare a part of the baggage.

His other *Beast Imperiousnes*, is yet more prowdly loaden, it carrieth a burthen, that no cords of *Authority*, *Spirituall*, nor *Temporall* should binde, if it might haue the full swinge: No *Prelate*, no *Prince* should command him;
Nay,

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Nay, he will command them, and at his pleasure censure them, if they wil not suffer their cares to be fettered with the long chaines of his tedious collatiōs, their purses to be emptied with the inundations of his insatiable humor, and their iudgements to be blinded, with the muffler of his *zealous Ignorance*. For thus doth he familiarly insult ouer his *Maintainer* that breeds him, his *Patrone* that feeds him, and in time ouer all that will suffer him to set a foote in their doores, or put a finger in their purses. All this, and much more is in him, that abhorring *Degrees* and *Uniuersities*, as reliques of *Superstition*, hath leapt from a Shop-bord, or a Cloke-bag, to a *Deske*, or *Pulpit*, and that like a Sea god in a *Pageant*, hath the rotten laths of his culpable life, and palpable ignorance, couered ouer with the painted-cloth of a pure gowne, and a night-cap; & with a false Trumpet of *Fained-zeale*, draweth after him some poore *Nymphes* and *Madmen*, that delight more to resort to dark *Caues* and secrete places, then to open and publike Assemblies. The *Lay-Hypocrite*, is to the other a *Champion*, *Disciple*, and *Subiect*; and will not acknowledge the Tithe of the *Subiection* to any *Miter*, no, not to any *Scepter*, that he will do to the hooke and crooke of his zeale-blind Shepheard. No *Iesuites* de-

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mand more blind & absolute obedience frō their Vassalls; no Magistrates of the *Canting*, society, more slavish subiection frō the members of that traueilling state, then the Clerke *Hypocrites* expect from these lay Pupils. Nay, they must not only be obeyed, fedde, & defended, but admired too: and that their Lay followers do as syncerely, as a shirtlesse fellow with a Cudgell vnder his arme, doeth a face-wringing *Ballet-singer*; a *Water-bearer* on the floore of a *Play-house*, a wide-mouth'd *Player*; or your Coûtrey gentleman, a fustian *Poet*, that speakes nothing but bladders and bombast. Otherwise, for life & profession, nature and Art, inward & outward, they agree in all, like *Canterers* & *Gypsies*: they are all zeale, no knowledge: All puritie, no humanitie; all simplicity, no honestie: and if you neuer trust them, they will neuer deceiue you.

A Maquerela, in plain English, a Bawd

IS an olde *Char-cole*, that hath beene burnt her selfe, and therefore is able to kindle a whole greene Coppice. The burden of her song is like that of *Fryer Bacons Head*; *Time is, Time was, and Time is past*: in repeating which, shee makes a wicked brazen face, and weepes in the Cup, to alay the heat of her *Aqua-vita*. Her teeth are false out;
mary

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mary her Nose, and chin, intend very shortly to be friends, and meete about it. Her yeeres are sixty & odde: that she accounts her best time of trading; for a *Bawde* is like a Medlar, shee's not ripe, till she be rottē. Her enuie is like that of the Diuell; To haue all faire women like her; & because tis impossible they should catch it being so young, shee hurries thē to it by diseases. Her *Parke* is a villanous barren ground; & all the Deere in it are Rascall: yet poore Cottagers in the Countrey (that know her but by heare-say) think well of her; for what shee incloses to day, shee makes *Common* to morrow. Her Goods and her selfe are all remou'd in one sort, only she makes bold to take the vpper hand of them, & to be Carted before them; the thought of which, makes her she cānot endure a posset, because it puts her in minde of a Bason. She sits continually at a rackt Rent; especially, if her *landlord* beare Office in the parish: for her moueables in the House, (besides her quicke cattell) they are not worth an *Inuentory*, only her beds are most cōmonly in print: she can easily turn a sempstresse, into a wayting gentlewoman, but her Ward-robe is most infectious, for it brings them to the *Falling-sicknes*: she hath onely this one shew of *Temperance*, that let a Gentleman send for tenne pottles

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of Wine in her house, hee shall haue but ten quarts; and if he want it that way, let him pay for't, and take it out in stewde prunes. The Iustices-Clarke stands many times her very good friend: and works her peace with the *Iustice of Quorum*. Nothing ioyes her so much as the comming ouer of *Strangers*, nor daunts her so much as the approach of Shroue-tuesday. In fine, not to foule more paper with so foule a subiect, hee that hath past vnder her, hath past the *Equinoctiall*; He that hath scap't her, hath scap't worse then the *Calenture*.

A Chamber-Mayde.

Shee is her Mistressees shee Secretarie, and keeps the box of her teeth, her haire, and her painting, very priuate. Her industrie is vp-staires, and down-staires like a drawer: and by her drie hand you may know shee is a sore starcher. If she lie at her Maisters beds feet she is quit of the *Greene-sicknes* for euer. For she hath terrible dreames when she is awake, as if she were troubled with the *night Mare*. She hath a good liking to dwell ith Countrey, but she holdes *London*, the goodliest Forrest in *England*, to shelter a great *Bellie*. Shee reads *Greenes workes* ouer and
ouer

CHARACTERS.

ouer, but is so carried away with the *Myrrour of Knighthood*, she is many times resolu'd to run out of her selfe, and become a Ladie Errant. If she catch a clap, she diuides it so equally betweene the Maister and the Seruingman, as if she had cut out the getting of it by a Threed: only the knaue *Summer* makes her bowle booty, & ouer-reach the Maister. The pedant of the house, though he promise her Marriage, cannot growe further inward with her, she hath paide for her credulity often, & now grows wary. She likes the forme of our Marriage very well, in that a woman is not tied to answer to any Articles concerning question of her virginity: Her minde, her body, and Clothes, are parcells loosely tackt together, and for want of a good vtterance, she perpetually laughs out her meaning. Her Mistresse & she helpe to make away *Time*, to the idlest purpose that can be, either for loue or money. In briefe, these *Chamber-maydes* are like Lotteryes: you may drawe twenty, ere one worth any thing.

A Precisian.

TO speake no otherwise of this *varnished Rottenesse* then in truth and verity he is, I must define him to be a demure Creature,
full

CHARACTERS.

full of orall Sanctitie, and mentall impietie; a faire obieſt to the eye, but ſtarke nought for the vnderſtanding : or elſe a violent thing, much giuen to contradiction. He wil be ſure to be in oppoſition with the *Papiſt*, though it be ſometimes accōpanied with an abſurditie; like the Ilanders neer adioyning vnto *China*, who ſalute by putting off theyr ſhooes, becauſe the men of *China* doe it by their hats. If at any time he faſt it is vpon Sunday, & he is ſure to feaſt vpon Friday. He cā better afford you ten lies, then one oath, and dare commit any ſinne gilded with a pretence of ſanctity. He will not ſticke to commit fornication or Adulteric, ſo it be done in the feare of God, and for the propagation of the godly ; and can finde in his heart to lie with any whore, ſaue the whore of *Babylon*. To ſteale he holds it lawfull, ſo it be from the wicked & *Egiptians*. He had rather ſee *Antichriſt*, then a picture in the Church window : & chuſeth ſooner to be halfhanged, then ſee a legge at the Name of *I E S U S*, or one ſtād at the *Creede*. Hee conceaues his prayer in the kitchen, rather then in the Church, & is of ſo good diſcourſe, that he dares challenge the *Almighty*, to talke with him *Ex tempore*. He thinks euery Organist is in the ſtate of damnation, and had rather hear one of *Robert Wiſdom*: *psalms*, then the beſt *Hymne* a *Cherubin* can ſing. He

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will not break winde without an *Apologie*, or asking forgiuenes, nor kisse a Gentlewoman for feare of lusting after her. Hee hath nicknamde all the Prophets & Apostles with his Sonnes, and begets nothing but *Vertues* for Daughters. Finally, he is so sure of his saluation, that he will not chāge places in heauen, with the *Virgin Marie*, without boote.

A Fantasticke Inne of Court man.

HE is distinguished from a Scholler by a paire of filke stockings, and a Beauer Hatte, which makes him contemne a Scholler as much as a scholler doth a schoolmaister. By that he hath heard one mooting, and scene two playes, he thinks as basely of the *Uniuersitie*, as a young *Sophister* doth of the *Grammer-schoole*. He talkes of the *Uniuersity*, with that state, as if he were her Chācellour; finds fault with alterations, and the fall of *Discipline*, with an *It was not so when I was a Student*; although that was within this half yeare. He will talk ends of *Latin*, though it be false, with as great confidence, as euer *Cicero* could pronounce an Oration, though his best authors for't, be *Tauerns* & *Grainaries*. He is as farre behind a *Courtier* in his fashion, as a scholler is behind him: & the best grace in his behavior, is to forget his *acquaintance*.

He

CHARACTERS.

He laughs at euery man whose Band fits not well, or that hath not a faire shoo-tye, & he is ashamed to be seene in any mans companie that weares not his clothes well. His very essence he placeth in his outside, and his chiefeft prayer is, that his reuenewes may hold out for Taffata cloakes in the summer, and veluet in the winter. For his recreation, he had rather goe to a Citizens wife, then a Bawdy-house, only to saue charges: and hee holds Fee-taile to be absolutely the best Tenure. To his acquaintance hee offers two quarts of wine, for one hee giues. You shall neuer see him melancholie, but when hee wants a newe Suite, or feares a Seriant: At which times onely, hee betakes himselfe to *Ploydon*. By that he hath reade *Littleton*, he can call *Solon*, *Lycurgus*, and *Iustinian*, fooles, and dares compare his Law to a *Lord Chiefe-Instices*.

A meere Fellow of an House.

HEE is one whose Hopes commonly exceede his Fortunes, and whose minde soares aboue his purse. If he hath read
Tacitus,

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Tacitus, Guiccardine, or Gallo-Belgicus, he contemns *the late Lord-Treasurer*, for all the State-policie hee had; and laughs to thinke what a Foole he could make of *Salomon*, if he were now aliue. He neuer weares new, cloathes, but against an act or a good time, & is commonly a degree behind the fashion. He hath sworn to see *London* once a yeare, though all his businesse be, to see a Play, walke a turne in *Paules*, and obserue the fashion. He thinks it a discredit to be out of debt, which he neuer likely cleeres, without resignation money. Hee will not leaue his part hee hath in the priuiledge ouer yong Gentlemen, in going bare to him, for the Empire of *Germany*: Hee praies as heartily for a Sealing, as a *Cor-morant* doth for a deere yeare: yet cōmonly he spends that reuenue before he receiues it.

At meales, he sits in as great state ouer his *Penny-Commons*, as euer *Vitellius* did at his greatest Banquet: and takes great delight in comparing his fare to my Lord *Mayors*.

If hee be a leader of a *Faction*, hee thinks himselfe greater then euer *Cesar* was, or the *Turke* at this day is. And he had rather loose an Inheritance then an Office, when hee stands for it.

If hee be to trauell, hee is longer furnishing himselfe for a fiue miles Iourney, then

CHARACTERS.

then a Shippe is Rigging for a seuen yeares voyage. Hee is neuer more troubled, then when hee is to maintaine talke with a Gentle-woman: wherein hee commits more absurdities, then a Clown in eating of an egge.

Hee thinkes himselfe as fine when hee is in a cleane Band, and a newe paire of shooes, as any Courtier doeth, when hee is first in a New-fashion.

Lastly, he is one that respects no man in the *Uniuersitie*, and is respected by no man out of it.



NEW
CHARACTERS

(DRAWNE TO THE

life) of severall persons, in
severall qualities.

(* *)



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NEW CHARACTERS
(drawne to the life) of severall
*Persons, in severall
qualities.*

*A worthy Commander in the
Warres*



S one that accounts learning the nourishment of militarie vertue, and laies that as his first foundation. He neuer bloudies his sword but in heate of battaile; and had rather saue one of his owne Souldiers, then kill tenne of his enemies. He accounts it an idle, vaine-glorious, & suspected bounty, to be ful of good
I 2 words;

CHARACTERS.

words; his rewarding therefore of the deseruer arriues so timely, that his liberalitie can neuer bee said to bee gouty handed. He holds it next his Creed, that no coward can be an honest man, and dare die in't. He doth not thinke his body yeeldes a more spreading shadow after a victory then before; and when he lookes vpon his enemies dead bodie, tis with a kinde of noble heauineffe, not insultation; hee is so honourably mercifull to women in surprisall, that onely that makes him an excellent Courtier. He knowes, the hazards of bat-tels, not the pompe of Ceremonies are Souldiers best theaters, and strives to gaine reputation not by the multitude, but by the greatnesse of his actions. He is the first in giuing the charge, and the last in retiring his foot. Equall toile hee indures with the Common Souldier, from his example they all take fier as one Torch lights many. Hee vnderstands in warre, there is no meane to erre twice; the first, and least fault beeing sufficient to ruine an Army: faults therefore hee pardons none, they that are presidents of disorder or mutiny, repaire it by being examples of his *Iustice*. Besiege him neuer so strictly, so long as the aire is not cut from him, his heart faints not. He hath
learn'd

CHARACTERS.

learn'd aswell to make vse of a victory as to get it, and in pursuing his enemy like a whirlwind carries all afore him; being assured if euer a man will benefit himselfe vpon his foe, then is the time when they haue lost force, wisdom, courage, and reputation. The goodnesse of his cause is the speciall motiue to his valour; neuer is he known to slight the weakest enemy that comes arm'd against him in the hand of *Iustice*. Hasty and ouermuch heate hee accounts the *Step-dame* to all great actions, that will not suffer them to thriue; if hee cannot overcome his *enemy* by force, he does it by *Time*. If euer he shake hands with warre, hee can die more calmly then most Courtiers, for his continuall dangers haue beene as it were so many meditations of death; he thinks not out of his owne calling, when hee accounts life a continuall warfarre, and his prayers then best become him when armed *Cap a pea*. He vtters them like the great *Hebrew Generall*, on horsebacke. Hee castes a smiling contempt vpon *Calumny*, it meetes him as if *Glasse* should encounter *Adamant*. He thinks warre is neuer to be giuen ore, but on one of these three conditions: an assured *peace*, absolute *victorie*, or an honest *death*. Lastly, when peace folds him vp, his

CHARACTERS.

silver head should leane neere the golden
Scepter, and die in his *Princes* bosome.

A vaine-glorious Coward in Command,

X **I**s one that hath bought his place, or come
to it by some Noble-mans Letter, he loues
a life dead paies, yet wishes they may ra-
ther happen in his Company by the scuruy,
then by a battel. View him at a muster, and
he goes with such noise, as if his body were
the wheelebarrow that carried his iudge-
ment rumbling to drill his Souldiers. No
man can worse define betweene *Pride* and
noble *Courtesie*: he that salutes him not as
farre off as a Pistoll carries leuell, giues him
the *disgust* or *affront*, choose you whether.
He traines by the book, and reckons so ma-
ny postures of the Pike, and Musket, as if
hee were counting at Noddy. When hee
comes at first vpon a Camisado, he lookes
like the foure windes in painting, as if hee
would blow away the enemy; but at the ve-
rie first onset suffers feare and trembling to
dresse themselves, in his face apparantly.
He scornes any man should take place be-
fore him: yet at the entring of a *breach*, hee
hath

CHARACTERS.

hath beene so humble minded, as to let his Lieutenant lead his Troopes for him. Hee is so sure armed for taking hurt, that he seldom does any: and while he is putting on his Armes, hee is thinking what summe hee can make to satisfie his ransome. Hee will raile openly against all the great *Commanders* of the aduerse party, yet in his owne conscience allowes them for better men: such is the nature of his feare, that contrarie to all other filthy qualities, it makes him thinke better of another man then himselfe. The first part of him that is set a running, is his *Eye-sight*: when that is once stricke with terror, all the *Costly Physicke* in the world cannot stay him; if euer he doe any thing beyond his owne heart, tis for a *Knighthood*, and he is the first kneels for't without bidding.

A Pirate,

TRuely defined, is a *bold Traitor*, for hee x
fortifies a Castle against the King. Giue him Sea-roome in neuer so small a vessel; and like a witch in a fiue, you would thinke he were going to make merry with the Diuell. Of all callings his is the most desperate,

CHARACTERS.

desperate, for he will not leaue off his thee-
uing though he be in a narrow prison, and
looke euery day (by tempest or fight) for ex-
ecution. He is one plague the Diuelli hath
added, to make the Sea more terrible then
a storme; and his heart is so hardned in that
rugged element, that hee cannot repent,
though he view his graue (before him) con-
tinually open: hee hath so little his owne,
that the house hee sleepest in is stolne; all
the necessities of life hee filches, but one;
he cannot steale a sound sleepe, for his trou-
bled Conscience: Hee is very gentle to
those vnder him, yet his rule is the horriblest
tyranny in the world; for he giues licence to
all rape, murder, and cruelty in his owne ex-
ample: what he gets, is final vse to him, on-
lie liues by it, (somewhat the longer) to doe
a little more seruice to his belly; for hee
throwes away his treasure vpon the shore in
riot, as if he cast it into the Sea. He is a *cruell*
Hawke that flies at all but his owne kind:
and as a *Whale* neuer comes a shore, but
when she is wounded; so he, very seldome,
but for his necessities. He is the *Marchants*
book, that serues only to reckon vp his losses;
a *perpetuall plague* to noble trafique, the
Hurrican of the Sea, and the *earthquake of the*
Exchange. Yet for al this giue him but his
pardon,

CHARACTERS.

pardon, and forgiue him restitution, he may liue to know the inside of a Church, and die on this side Wapping.

An ordinary Fencer

IS a fellow, that beside shauing of Cudgels hath a good insight into the world, for he hath long been beaten to it. Flesh and bloud he is, like other men; but surely Nature meant him *Stock-fish*: his and a Dancing-schoole are inseparable adiuncts; and are bound, though both stinke of sweat most abominably, neither shall complaine of annoiance: three large bauins set vp his trade, with a bench; which (in the vacation of the afternoone) he vses for his day bed; for a firkin to pisse in, he shall bee allowed that, by those make *Allem*: when he comes on the Stage, at his Prize, he makes a leg for uen seuerall waies, and scrambles for mony, as if he had beene borne at the *Bath in Somerset-shire*: at his challenge he shewes his mettle; for contrary to all rules of Physick, he dare bleed, though it be in the dog-daies: he teaches *Diuelsish* play in's Schoole, but whē he fights himself, he doth it in the feare of a good Christian. Hee Compounds
K quarrels

CHARACTERS.

quarrels among his Scholers: and when hee hath brought the businesse to a good vpsshot, he makes the reckoning. His wounds are seldome aboue skin deepe: for an inward bruse, Lambe-stones and sweetbreads are his only *Sperma Ceti*, which he eats at night, next his heart fasting: strange Schoolemasters they are, that euery day set a man as far backward as he went forward; and throwing him into a strange posture, teach him to thresh *satisfaction* out of *iniurie*. One signe of a good nature is, that hee is still open breasted to his friends; for his foile, and his doublet, weare not aboue two buttons: and resolute he is, for he so much scornes to take blowes, that he neuer weares *Cuffes*, and he liues better contented with a little, then other men; for if he haue two eyes in's head, hee thinks Nature hath ouerdone him. The Lord Maiors triumph makes him a man, for that's his best time to flourish. Lastly, these Fencers are such things, that care not if all the world were ignorant of more Letters then onely to reade their Patent.

CHARACTERS.

A Puny-clarke.

HE is tane from *Grammar-schools* halfe
codled, and can hardly shake off his
dreames of breeching in a twelue-
month. Hee is a Farmers sonne, and his Fa-
thers vtmost ambition is to make him an
Attorney. He doth itch towards a Poet, and
greases his breches extreamely with fee-
ding without a napkin. He studies false dice
to cheate Costermongers, & is most charge-
able to the butler of some *Inne of Chancery*,
for pissing in their Greene-pots. Hee eates
Ginger bread at a Play-house; and is so sau-
cy, that he venters fairely for a broken
pate, at the banketing house, and hath it.
He would neuer come to haue any wit, but
for a long *vacation*, for that makes him be-
thinke him how hee shall shift another day.
He praies hotely against fasting; and so hee
may sup well on Friday nights, he cares not
though his master be a Puritan. He practises
to make the words in his *Declaration* spread,
as a Sewer doth the dishes at a Niggards ta-
ble; a Clarke of a swooping *Dash*, is as com-
mendable as a Flanders horse of a large taile.
Though you be neuer so much delai'd, you
may not call his master knaue: that makes
him go beyond himselfe and wright a chal-

CHARACTERS.

lenge in Court hand; for it may be his own another day. These are some certaine of his *liberall faculties*: but in the Terme time, his *Clog* is a *Buckrom bag*. Lastly, which is great pittie, hee neuer comes to his full growth, with bearing on his sholder the sinfull burden of his Master at seuerall Courts in *Westminster*.

A Foote-man

LEt him be neuer so well made, yet his Legs are not matches: for he is still setting the best foot forward. He will neuer be a staid man, for he has had a running head of his owne, euer since his child-hood. His mother (which, out of question, was a light-heel'd wench) knew it, yet let him run his race, thinking age would reclaime him from his wilde courses. Hee is very long winded: and, without doubt, but that hee hates naturally to serue on horsebacke, hee had proued an excellent trumpet. Hee has one happinesse aboue all the rest of the Seruingmen, for when he most overreaches his Master, hee's best thought of. Hee liues more by his owne heat then the warmth of cloathes: and the wiating-woman hath the greatest fancy to him when he is in his close trouses.

CHARACTERS.

troufes. Gardes hee weares none: which makes him liue more vpright then any grofs gartered gentleman-vsher. Tis impossible to draw his picture to the life, cause a man must take it as he's running; onely this. Horses are vsually let bloud on *S. Stenens* day: on *S. Patrickes* hee takes rest, and is drencht for all the yeare after.

A noble and retir'd House-keeper,

IS one whose bounty is limited by *reason*, not *ostentation*: & to make it last, he deales it discretely, as we sowe the *furrow*, not by the sacke, but by the handfull. His word & his meaning neuer shake hands and part, but alway goe together. Hee can suruay good, and loue it, and loues to doe it himselfe, for it owne sake, not for thanks. He knows there is no such miserie as to outliue good name, nor no such folly as to put it in practise. His minde is so secure, that *thunder* rockes him asleepe, which breakes other mens slumbers. *Nobilitie* lightens in his eies, and in his face and gesture is painted, *The God of Hospitality*. His great houses beare in their front more durance, then state; vn-

CHARACTERS.

lesse this adde the greater state to them, that they promise to outlast much of our new phantasticall buylding. His *heart* neuer growes old, no more then his *memorie*: whether at his booke, or on horsebacke, hee passeth his time in such noble exercise, a man cannot say any time is lost by him: nor hath he onely *yeeres*, to approue he hath liued till hee bee old, but *vertues*. His thoughts haue a *high aime*, though their dwelling bee in the *Vale of an humble heart*; whence, as by an *Engin* (that raises water to fall, that it may rise the higher) he is heightned in his humility. The *Adamant* serues not for all Seas, but his doth; for he hath, as it were, put a gird about the whole world, and sounded all her *quicksandes*. He hath this hand ouer *Fortune*, that her iniuries, how violent or sodaine soeuer, they doe not daunt him; for whether his time call him to liue, or die, he can do both nobly: if to fall, his descent is breast to breast with vertue; and euen then, like the *Sunne* neare his Set, hee shewes vnto the world his *clearest countenance*.

An

CHARACTERS.

An Intruder into fauour.

IS one that builds his reputation on others infamy: for flaunder is most commonly his morning praier. His passions are guided by *Pride*, and followed by *Iniustice*. An inflexible anger against some poore suitor, he falsly calles a *Couragious constancy*, and thinkes the best part of *granity* to consist in a ruffled forehead. Hee is the most flauishly submisse, though enuious to those are in better place then himself, and knowes the art of words so well, that (for shrowding dishonestie vnder a faire pretext) hee seemes to preserue mud in Chystall. Like a man of a kind nature, he is first good to himselfe; in the next file, to his French Tailor, that giues him all his perfection: for indeede, like an *Estridge*, or *Birde of Paradise*, his feathers are more worth then his body. If euer hee doe good deed (which is very seldome) his owne mouth is the *Chronicle* of it, least it should die forgotten. His whole body goes all vpon *screwes*, and his face is the *vice* that mooues them. If his *Patron* be giuen to musicke, hee opens his choppes, and *sings*, or with a wry necke falles to tuning his

K 4

CHARACTERS.

his instrument: if that faile hee takes the height of his Lord with a Hawking pole. He followes the mans fortune, not the man: seeking thereby to encrease his owne. He pretends, hee is most vnderferuedly enuied, and cries out, remembring the game, *Cheffe*, that a Pawne before a King is most plaid on. Debts hee owes none, but shrewd turnes, and those he paies ere hee be sued. Hee is a flattering *Glasse* to conceale age, and wrinkles. Hee is *Mountaines Monkie*, that climbing a tree, and skipping from bough to bough, giues you backe his face; but comne once to the top, hee holdes his nose vp into the winde, and shewes you his taile: yet all this gay glitter shewes on him, as if the Sunne shone in a puddle, for he is a small wine that will not last: and when hee is falling, hee goes of himselfe faster then misery can driue him.

A faire

CHARACTERS.

A fayre and happy Milke-mayd,

IS a Countrey Wench, that is so farre from making her selfe beautifull by Art, that one looke of hers is able to put *all face Physicke* out of countenance. She knowes a fayre looke is but a *dumbe Orator* to commend vertue, therefore mindes it not. All her excellencies stand in her so silently, as if they had stolne vpon her without her knowledge. The lining of her apparell (which is her selfe) is farre better then outsidcs of *Tisscw*: for though shee bee not arrayed in the spoyle of the *Silke-worme*, shee is deckt in *innocence*, a farre better wearing. She doth not, with lying long a bed, spoyle both her *Complexion & Conditions*; nature hath taught her too *Immoderate sleepe is rust to the soule*: she rises therefore with *Chaunticleare*, her Dames Cocke; & at night makes the *Lambe* her *Coursen*. In milking a Cow, and straining the Teates through her fingers, it seemes that so sweet a Milke-presse makes the Milke the whiter, or sweeter; for neuer came *Almond Glouc* or *Aromatique Oynment* on her Palme to taynt it. The golden cares of Corne fall and kisse her feete when she

CHARACTERS.

shee reapes them, as if they wisht to bee
 bound and led prisoners by the same hand
 sell'd them. Her breath is her owne, which
 sents all the yeere long of *June*, like a new
 made Hay-cocke. She makes her hand hard
 with labour, and her heart soft with pittie:
 and when winter euenings fall early (sitting
 at her merry wheele) she sings a defiance to
 the giddy *Wheele of Fortune*. Shee doth all
 things with so sweet a grace, it seemes *igno-*
rance will not suffer her to doe ill, being her
 minde is to do well. She bestowes her yeeres
 wages at next Faire; and in choosing her
 Garments, counts no brauery i'th' worlde
 like decency. The *Garden* and *Bee-hiue* are
 all her *Physicke & Chyrurgery*, & she liues the
 longer for't. She dare goe alone, and vnfold
 sheepe i'th' night, and feares no manner of
 ill, because she means none: yet to say truth,
 she is neuer alone, for she is still accompani-
 ed with *old songs, honest thoughts, and prayers*,
 but short ones; yet they haue their efficacy,
 in that they are not paueled with insuing idle
 cogitations. Lastly, her dreames are so
 chaste, that she dare tell them: only a Fry-
 dayes dreame is all her *superstition*: that shee
 conceales for feare of anger. Thus liues she,
 and all her care is, She may dye in the *Spring*
time, to haue store of flowers stuck vpon her
 winding sheete.

CHARACTERS.

An Arrant Horse-courser

HAth the tricke to blow vp Horse-flesh,
As a Butcher doth Veale, which shall
wash out againe in twise riding twixt
Waltham and *London*. The Trade of Spurre-
making had decayde long since, but for this
vngodly tyre-man. He is curst all ouer the
foure ancient High-waies of England; none
but the blinde men that sell switches i'th'
Road are beholding to him. His Stable is
fill'd with so many Diseases, one would
thinke most part about Smithfield were an
Hospitall for Horses, or a Slaughter-house
for the common Hunt. Let him furnish you
with a Hackney, 'tis as much as if the Kings
Warrant ouer-tooke you within ten miles,
to stay your iourney. And though a man
cannot say, Hee coufens you directly; yet
any Ostler within ten miles, should hee bee
brought vpon his Booke-oath, will affirme
he hath layd a baite for you. Resolue when
you first stretch your selfe in the Stirroppes,
you are put as it were vpon some Usurer,
that will neuer beare with you past his day.
He

CHARACTERS.

Hee were good to make one that had the Collicke alight often, and (if example will cause him) make vrine; let him only for that say, *Gr^amercy Horse*. For his sale of Horses, he hath false couers for all manner of Diseases, onely comes short of one thing (which he despayres not vtterly to bring to perfection) to make a Horse goe on a wodden legge and two crutches. For powdring his eares with Quicksiluer, and giuing him suppositories of liue Ecles he's expert. All the while you are a cheapning he feares you will not bite; but hee laughs in his sleeue when hee hath cousened you in earnest. French men are his best Chapmen, he keepes amblers for them on purpose, and knowes hee can deceiue them very easily. He is so constant to his Trade, that while hee is awake he tyres any man hee talkes with, and when hee's asleepe hee dreames very fearefully of the Pauing of Smithfield, for hee knowes it would founder his occupation.

A Roaring Boy

His life is a meere counterfeit Patent: which neuerthelesse, makes many a Countrey Iustice tremble. *Don Quixotes*

CHARACTERS.

bes waters Milles are still Scotch Bagpipe to him. Hee sends Challenges by worde of mouth: for he protests (as hee is a Gentleman and a brother of the Sword) hee can neyther write nor reade. Hee hath runne through diuers parcells of Land, and great houses, beside both the Counters. If any priuate Quarrell happen among our great Courtiers, he proclaimes the *businessse*, that's the word, the *businessse*; as if all the vnitied forces of the *Romish Catholicks* were making vp for *Germany*. He cheates young Guls that are newly come to Towne; and when the Keeper of the Ordinary blames him for't, answeres him in his owne Profession, That a *Woodcock* must bee pluckt ere he be drest. He is a *Supernisor* to Brothels, and in them is a more vnlawfull reformer of vice, then Prentises on Shroue-tuesday. He loues his Friend, as a Counseller at Law loues the velvet Breeches he was first made Barrester in, hee'll bee sure to weare him thread-bare ere hee forsake him. He sleepest with a Tobacco-pipe in's mouth; and his first prayer i'th' morning is, hee may remember whom he fell out with ouer-nights. *Souldier* he is none, for hee cannot distinguish 'twene *Onion seede* and *Gunpowder*: if he haue worne it in his hollow tooth for the Tooth-ach, and
so

CHARACTERS.

So come to the knowledge of it, that's all. The Tenure by which he holds his meanes, is an estate at Will; and that's borrowing. Land-lords haue but foure Quarter-dayes; but he three hundred and odde. He keeps very good *Company*; yet is a man of no *reckoning*: and when hee goes not drunke to bed, he is very sicke next morning. He commonly dyes like *Anacreon*, with a Grape in's throat; or *Hercules*, with fire in's marrow. And I haue heard of some (that haue scap't hanging) begg'd for *Anatomies*, onely to deterre men from taking *Tobacco*.

A drunken Dutch-man resident in England

IS but quarter Master with his Wife. He stinks of Butter, as if he were noynted all ouer for the Itch. Let him come ouer neuer so leane, & plant him but one Moneth neere the Brew-houses in *S. Catherines*, and hee'll be puffed vp to your hand like a bloate Herring. Of all places of pleasure, he loues a Common Garden; and (with the Swine of the Parish) had neede be ringed for rooting. Next to these he affects Lotteries naturally;

CHARACTERS.

turally; and bequeaths the best prize, in his Will afore-hand: when his hopes fall, hee's blanke. They swarme in great Tenements like Flyes: fixe House-holds will liue in a Garret. Hee was wont (onely to make vs fooles) to buy the Foxe skinne for three pence, and sell the tayle for a shilling. Now his new Trade of brewing Strong-waters makes a number of mad men. Hee loues a Welch-man extreamely for his Dyet and Orthography; that is, for plurality of Consonants and Cheese. Like a Horse, hee's onely guided by the mouth: when hee's drunke, you may thrust your hand into him like an Eele skinne, and strippe him his inside outwards. He whoords vp fayre gold, and pretends 'tis to see the in his Wiues broth for a Consumption, and loues the memory of King *Henry* the eight most especially for his old Soueraignes. He sayes we are vnwise to lament the decay of Timber in England: for all manner of Buildings or Fortification whatsoeuer, hee desires no other thing in the world, then Barrels and Hop poles. To conclude, the onely two plagues hee trembles at, is small Beere, and the Spanish Inquisition.

CHARACTERS.

A Phantastique.

An Improuident young Gallant,

THere is a confederacy betweene him and his Clothes, to be made a puppy : view him well, and you'll say his Gentry fits as ill vpon him, as if hee had bought it with his penny. Hee hath more places to send money to, then the Diuell hath to send his Spirits : and to furnish each Mistresse, would make him runne beside his wits, if he had any to lose. Hee accounts bashfulness the wicked'st thing in the world; and therefore studies Impudence. If all men were of his minde, all honestie would bee out of fashion. He withers his Cloathes on the Stage, as a Sale-man is forc't to doe his Suits in Birchin-Lane; and when the Play is done, if you but mark his rising, 'tis a kind of walking Epilogue betweene the two Candles, to know if his Suite may passe for currant. He studies by the discretion of his Barber, to frizzle like a Baboone: three such would keep three the nimblest Barbers i'th' towne, frō euer having leasure to weare net Garters : for whē they haue to do with him they haue many Irons i'th' fire. He is tra-
uelled,

CHARACTERS.

uelled, but to little purpose; only went ouer
for a squirt, and came backe againe; yet
neuer the more mended in his conditions;
cause he carried himselfe along with him: a
Scholer he pretends himselfe, and saies hee
hath sweate for it: but the truth is, hee
knowes *Cornelius*, farre better then *Tartarus*.
His ordinarie sportes are Cock-fights;
but the most frequent, horse-races, from
whence hee comes home drie foundred.
Thus when his purse hath cast her calfe, hee
goes downe into the Countrey, where hee
is brought to milke and white cheese like
the *Switzers*.

A Button-maker of Am- sterdam

IS one that is fled ouer from his *Conscience*,
and left his wife and children vpon the
Parish. For his knowledge, he is meerely a
Horne-booke, without a *Christ-crosse* afore it,
and his zeale consists much in hanging his
Bible in a Dutch button. He cosens men in
the puritie of his Cloathes; and twas his on-
ly ioy, when he was on this side, to bee in
Prison. He cries out, tis impossible for any
man to be damn'd, that liues in his religion,

L

and

CHARACTERS.

and his equiuocation is true: so long as a man liues in't, he cannot; but if he dye in't, there's the question. Of all Feasts in the yeare, hee accounts *St. Georges* Feast the prophaneſt, because of *St. Georges* Crosse: yet, sometimes he doth *sacrifice* to his owne belly; provided, that he put off the Wake of his owne natiuity, or wedding, till *Good Friday*. If there be a great feast in the Town, though most of the wicked (as hee calles them) be there, he wil be sure to be a guest, and to out-eat fixe of the fattest *Burgers*. He thinkes, though he may not pray with a *Jew*, he may eate with a *Jew*. Hee winks when he praies, and thinkes he knowes the way so, now to heauen, that he can finde it blindfold. Latin hee accounts, the language of the *Beast* with seuen heads; and when hee speakes of his owne Countrey, cries, He is fled out of *Babel*. Lastly, his deuotion is *Obstinacy*, the onely solace of his heart, *Contradiction*, and his maine end *Hypocrisie*.

CHARACTERS.

A Distaster of the Time

IS a *Winter Grasshopper* all the yeare long; that lookes backe vpon *Haruest*, with a leane paire of cheekes, neuer sets forward to meet it. His malice suckes vp the greatest part of his own venome, and therewith impoisoneth himselfe: and this sicknesse rises rather of *selfe-opinion*, or *ouer-great expectation*; so in the conceit of his owne ouerwor-thinesse, like a *Coistrell* he strives to fill himselfe with winde, and flies against it. Any mans aduancement is the most capitall offence that can be to his malice: yet this enuy, like *Phalaris Bull*, makes that a torment, first for himselfe, he prepared for others. He is a *day-bed* for the *Diuell* to slumber on. His blood is of a yellowish colour: like those that haue beene bitten by *Vipers*: and his gaule flowes as thicke in him as oile, in a poison'd stomacke. He infects all society, as *Thunder* sowres *Wine*, *Warre* or *Peace*, *Dearth* or *Plenty*, make him equally discontented. And where hee findes no cause to taxe the State, he descends to raile against the rate of salt butter. His wishes

CHARACTERS.

are *Whirlewindes*; which breathed foorth, re-
turne into himfelfe, and make him a moft
giddy and tottering vefsell. When he is a-
wake, and goes abroad, hee doth but
walke in his fleepe, for his vifitation is di-
rected to none : his bufineffe is nothing.
Hee is often dumbe-madde, and goes fet-
ter'd in his owne entrailes. Religion is
commonly his pretence of discontent,
though hee can bee of all religions ; there-
fore truely of none. Thus by vnnaturalli-
fing himfelfe, fome would thinke him a
very dangerous fellow to the State, but
hee is not greatly to bee fear'd : for
this deiection of his, is onely like a rogue
that goes on his knees and elbowes in the
mire, to further his begging.

A Fellow of a House

EXamines all mens carriage but his
owne : and is fo kind natured to him-
felfe, hee findes fault with all mens
but his owne. Hee weares his apparell
much after the fashion ; his meanes will not
fuffer him come too nigh : they afford him

Mock-

CHARACTERS.

Mock-velvet or *Satinisco*; but not without the Colledges next Leases acquaintance: his inside is of the selfe-same fashion, not rich; but as it reflects from the glasse of selfe-liking, there *Cræsus* is *Irus* to him. He is a *Pedant* in shew, though his title be *Tutor*; and his *Pupils*, in broader phrase, are *Schoole-boyes*. On these hee spends the false gallop of his tongue; and with senselesse discourse towes them along, not out of ignorance. Hee shewes them the rinde, conceales the sappe: by this meanes he keepes them the longer, himselfe the better. Hee hath learn't to cough, and spit, and blow his nose at euery period, to recouer his memory: and studies chiefly to set his eyes and beard to a new forme of learning. His Religion lyes in wayte for the inclination of his Patron; neyther ebbes nor flowes, but iust standing water, betweene *Protestant* and *Puritan*. His dreames are of pluralitie of Benefices, and non residency; and when he rises, acts a long Grace to his Looking-glasse. Against he comes to be some great mans Chaplaine, hee hath a habit of boldnes, though a very Coward. Hee speaks Swords, Fights, *Engo's*: his pace on foote is a Measure; on horse-backe, a gallop: for his legs are his owne, though horse and spurres

CHARACTERS.

are borrowed. He hath lesse vse then possession of Bookes. He is not so proud, but hee will call the meanest Authour by his name; nor so ynskill'd in the Heraldry of a Studie, but he knowes each mans place. For recreation, now and then he hath a Wench; and in the end, the Wench him. So ends that fellowship, and begins the other.

A meere Petifogger

IS one of Sampsons Foxes: He sets men together by the eares, more shamefully then *Pilleries*; and in a long Vacation his sport is to goe a Fishing with the *Penall Statutes*. He cannot erre before Iudgement, and then you see it, onely *Writs of error* are the *Tarriers* that keepe his *Clyent* vndoing somewhat the longer. He is a *Vestrie* man in his Parish, and easily sets his neighbours at variance with the *Vickar*, when his wicked *counsell* on both sides is like weapons put into mens hands by a *Fencer*, whereby they get blowes, hee money. His honesty and learning bring him to *Under-sherif-ship*; which hauing thrise runne through, he do's not feare the *Lieutenant* a'th' Shire: nay more, he feares not God. *Conard* holds
376 him

CHARACTERS.

him a good Common-wealths-man; his Pen is the Plough, & Parchment the Soyle, whence he reapes both Coyne and Curses. He is an *Earthquake*, that willingly will let no ground lye in quiet. Broken titles make him whole; to haue halfe in the County breake their Bonds, were the onely liberty of conscience: He would wish (though he be a *Brownist*) no neighbour of his should pay his tythes duely, if such Sutes held continuall Plea at *Westminster*. He cannot away with the reuerend Seruice in our Church, because it ends with *The peace of God*. Hee loues blowes extreamely, and hath his *Chyrurgions* Bill of all rates, from head to foote, to incense the fury: hee would not giue away his yeerely beatings for a good peece of money. He makes his Will in forme of a Law-case, full of quiddits, that his Friends after his death (if for nothing else) yet, for the vexation of Law, may haue cause to remember him. And if hee thought the Ghosts of men did walke againe (as they report in time of Popery) sure hee would hide some single money in *Westminster-Hall*, that his Spirit might haunt there. Only with this, I wil pitch him o're the Barre, & leaue him; That his fingers itch after a Bribe, euer since his first practising of Court-hand.

CHARACTERS.

An Ingrosser of Corne.

THere is no Vermine in the Land like him: He slaunders both Heaven and Earth with pretended Dearth, when there's no cause of scarcitie. His whording in a deare yeere, is like *Erisichons* Bowels, in *Ovid*: *Quodq; urbibus esse, quodq; satis poterat populo, non sufficit uni.* Hee prays dayly for more inclosures, and knowes no reason in his Religion, why wee should call our fore-fathers dayes, *The time of ignorance*, but onely because they sold Wheat for twelue-pence a Bushell. He wishes that *Danske* were at the *Moloccas*; and had rather be certaine of some Forraine inuasion, then of the setting vp of the Stilyard. When his Barnes and Garners are ful (if it be a time of dearth) he will buy halfe a bushell i^th' Market to serue his Housholde: and winnowes his Corne in the night, lest, as the chaffe throwne vpon the water, shew'd plenty in *Egypt*, so his (carried by the winde) should proclayme his abundance. No painting pleases him so well, as *Pharaohs* dreame of the seauen leane Kine, that ate vp the fat ones: that he has in his Parlour, which hee will

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will describe to you like a motion, & his comment ends with a smothered prayer for the like scarcity. He cannot away with Tobacco; for he is perswaded (and not much amiss) that tis a sparer of Bread-corne; which hee could find in his heart to transport without Licence: but waighing the penalty, hee growes mealy-mouth'd, and dares not. Sweete smells hee cannot abide; wishes that the pure ayre were generally corrupted: nay, that the Spring had lost her fragrancy for euer, or we our superfluous sense of Smelling (as he termes it) that his corne might not be found musty. The Poore hee accounts the Iustices Intelligencers, and cannot abide them: hee complaynes of our negligence of discovering new parts of the World, only to rid them from our Clymate. His Sonne, by a certaine kinde of instinct, he bindes Prentise to a Taylor, who all the terme of his Indenture hath a deare yeere in's belly, and rauins bread extremely: when hee comes to be a Free-man (if it be a dearth) hee marries him to a Bakers Daughter.

CHARACTERS.

A Diuellish Vsurer

IS sowed as *Cummin* or *Hemp-seede*, with curses; and he thinks he thriues the better.

He is better read in the *Penall Statutes* then the *Bible*; and his euil Angel perswades him, he shall sooner be saued by them. He can be no mans friend; for all men he hath most interest in, he vndo's: and a double dealer he is certainly; for by his good will hee euer takes the forsaite. He puts his money to the vnnaturall Act of generation; and his Scriuener is the superuisor Bawd to't. Good Deedes he loues none, but Seal'd and Delivered; nor doth he wish any thing to thriue in the Countrey, but Bee-hiues; for they make him waxe rich. He hates all but Law-Latine; yet thinks hee might be drawne to loue a Scholler, could he reduce the yeere to a shorter compasse, that his vse money might come in the faster. He seemes to be the Son of a Iaylor; for all his estate is most heauie and cruell bonds. He doth not giue, but sell daies of Payment; and those at the rate of a mans vndoing. He doth onely feare, the Day of Iudgement should fall sooner then the payment of some great summe of money due to him. He remooues his lodging when a Subsidy comes; and if hee be found out,
and

CHARACTERS.

and pay it, he grumbles Treason; but 'tis in such a deformed silence, as Witches raise their Spirits in. Grauitie he pretends in all things, but in his priuate Whore; for he will not in a hundreth pound take one light sixpence: and it seemes hee was at *Tilbury Campe*; for you must not tell him of a *Spaniard*. Hee is a man of no conscience; for (like the *Lakesfarmer* that swooned with going into *Bucklersbury*) he falles into a cold sweat, if he but looke into the *Chauncery*: thinks in his Religion, we are in the right for euery thing, if that were abolish't. He hides his money, as if he thought to find it againe at last day, and then beginn's old trade with it. His clothes plead prescription; and whether they or his body are more rotten, is a question: yet should he liue to be hangd in them; this good they would doe him, The very Hangman would pittie his case. The Table he keepes is able to starde twenty tall men; his seruants haue not their liuing, but their dying from him; and that's of Hunger. A spare Dyet hee commends in all men, but himselfe: hee comes to Cathedralls onely for loue of the singing Boyes, because they looke hungry. Hee likes our Religion best, because 'tis best cheape; yet would faine allow of Purgatory, 'cause 'twas

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'twas of his Trade, and brought in so much money. His heart goes with the same snap-hance his purse doeth, 'tis seldome open to any man: friendship he accounts but a word without any signification; nay, hee loves all the world so little, that, and it were possible, hee would make himselfe his owne Executor: for certaine, he is made Administrator to his owne good name, while he is in perfect memory, for that dyes long afore him; but hee is so farre from being at the charge of a Funerall for it, that hee lets it stinke aboue ground. In conclusion, for Neighbour-hood, you were better dwell by a cōtentious Lawyer. And for his death, 'tis either Surfet, the Pox, or Despaire; for seldome such as he dye of Gods making, as honest men should doe.

A Water-man

IS one that hath learn't to speake well of himselfe: for alwaies hee names himselfe *The first man*. If hee had betanied himselfe to some richer Trade, hee could not haue cho's'd but done well: for in this (though it be a meane one) he is still plying it, and putting himselfe forward. He is evermore telling strange newes; most commonly lyes. If he be a Sculler, aske him if he be married, hee'll

CHARACTERS.

hee'l equiuocate and sweare hee's a single man. Little trust is to be giuen to him, for he thinks that day he does best when he fetches most men ouer. His daily labour teaches him the Art of dissembling; for like a fellow that rides to the Pillory, hee goes not that way he lookes. He keeps such a bauling at *Westminster*, that if the Lawyers were not acquainted with it, an order would bee tane with him. When he is vp-on the water, he is Fare-company: when he comes ashore, he mutinies; and contrarie to all other trades, is most surly to Gentlemen, when they tender payment. The Play-houses only keepe him sober; and as it doth many other Gallants, make him an afternoones man. London Bridge is the most terriblest eye-sore to him that can be. And to conclude, nothing but a *great Presse*, makes him flye from the Riuer; nor any thing, but a *great Frost*, can teach him any good manners.

A reuerend

CHARACTERS.

A Reuerend Iudge

IS one that desires to haue his greatnesse,
lonely measured by his goodnesse. His
care is to appeare such to the people, as he
would haue them be; and to bee himselfe
such as he appeares: for vertue cannot seem
one thing, and be another. He knowes that
the hill of greatnesse yeelds a most delight-
full prospect, but withall that it is most sub-
iect to lightning, and thunder: and that
the people, as in ancient *Tragedies*, sit and
censure the actions of those are in authori-
ty. He squares his owne therefore, that they
may farre be about their pittie. He wishes
fewer Lawes, so they were better obseru'd:
and for those are Mulctuary, he vnderstands
their institution not to bee like briars or
springes, to catch euery thing they lay hold
of; but like Sea-markes (on our dangerous
Goodwin) to auoid the shipwracke of igno-
rant passengers. He hates to wrong any man;
neither hope, nor despaire of preferment
can draw him to such an exigent: he thinks
himself then most honourably seated, when
he giues mercy the vpper hand. Hee rather
strives to purchase good name, then laud;
and of all rich stufes forbidden by the Sta-
tute, loaths to haue his Followers weare
their

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their cloathes cut out of bribes and extor-
tions. If his Prince call him to higher place,
there he deliuers his mind plainly, and free-
ly; knowing for truth, there is no place
wherin dissembling ought to haue lesse cre-
dit, then in a Princes Councel. Thus honour
keepe peace with him to the graue, and
doth not (as with many) there forsake him,
and goe backe with the Heralds: but faire-
ly sits ore him, and broods out of his
memory, many right excellent Common-
wealths-men.

A vertuous Widdow

IS the Palme-tree, that thriues not after the
supplanting of her husband. For her Chil-
drens sake she first marries, for she married
that she might haue children, and for their
sakes she marries no more. She is like the pu-
rest gold, only imploid for Princes meddals,
she neuer receiues but one mans impressi-
on; the large iointure moues her not, titles of
honor cannot sway her. To change her name
were, shee thinkes, to commit a sin should
make her asham'd of her husbands Cal-
ling: shee thinkes shee hath traueled all the
world in one man; the rest of her time
therefore shee directs to heauen. Her
maine superstition is, shee thinkes her hus-
bands

CHARACTERS.

bands ghost would walke should shee not performe his Will: shee would doe it, were there no Prerogative Court. Shee giues much to pious vses, without any hope to merit by them: and as one Diamond fashions another; so is shee wrought into workes of Charity, with the dust or ashes of her husband. Shee liues to see her selfe full of time: being so necessary for earth, God calles her not to heauen, till she bee very aged: and euen then, though her naturall strength faile her, shee stands like an ancient *Piramid*; which the lesse it growes to mans eye, the nearer it reaches to heauen: this latter Chastity of Hers, is more graue and reuerend, then that ere shee was married; for in it is neither hope, nor longing, nor feare, nor ialousie. Shee ought to bee a mirrour for our yongest Dames, to dresse themselves by, when shee is fullest of wrinkles. No calamity can now come neere her, for in suffering the losse of her husband, shee accounts all the rest trifles: she hath laid his dead body in the worthyest monument that can be: Shee hath buried it in her owne heart. To conclude, shee is a Relique, that without any superstition in the world, though she will not be kist, yet may be reuerenc't.

CHARACTERS.

An ordinarie Widdow

IS like the Heralds Hearse-cloath; shee
serues to many funerals, with a very little
altering the colour. The end of her hus-
band beginnes in teares; and the end of
her teares beginnes in a husband. Shee v-
ses to Cunning women to know how many
husbands shee shall haue, and neuer mar-
ries without the consent of sixe midwiues.
Her chiefeft pride is in the multitude of her
Suitors; and by them shee gaines: for one
serues to drawe on another, and with one
at last shee shootes out another, as Boies do
Pellets in Elderne Gunnes. Shee com-
mends to them a single life, as Horse-
courses doe their lades, to put them away.
Her fancy is to one of the biggest of the
Guard, but Knighthood makes her draw in
a weaker Bow. Her seruants, or kinsfolke,
are the Trumpeters that summon any to
this combat: by them shee gaines much
credit, but loseth it againe in the old Pro-
verb: *Fama est mendax*. If shee liue to be
thrice married, shee seldome failes to cozen
her second Husbands Creditors. A Church-
man shee dare not venture vpon; for

M

shee

CHARACTERS.

Shee hath heard Widowes complaine of dilapidations: nor a Soldier, though he haue Candle-rents in the Citie, for his estate may be subiect to fire: very seldome a Lawyer, without hee shew his exceeding great practise, and can make her case the better: but a Knight with the old Rent may doe much, for a great comming in, is all in all with a Widow: euer prouided, that most part of her Plate and Iewels, (before the wedding) lye concealde with her Scriuener. Thus like a too ripe Apple, shee falles of her selfe: but hee that hath her, is Lord but of a filthy purchase, for the title is crackt. Lastly, while shee is a Widow, obserue euer, shee is no Morning woman: the euening a good fire and Sacke may make her listen to a Husband: and if euer shee bee made sure, tis vpon a full stomacke to bedward.

A Quacksaluer

X **I**S a Mountebanke of a larger bill then a Taylor; if he can but come by names enow of Diseases, to stuffe it with, tis all the skill hee studies for. Hee tooke his first

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first being from a Cunning woman, & stole this blacke Art from her, while he made her Seacoale fires. All the diseases euer sinne brought vpon man, doth he pretend to bee Curer of; when the truth is, his maine cunning, is Corne-cutting. A great plague makes him: what with railing against such, as leaue their cures for feare of infection, and in friendly breaking Cake-bread, with the Fish-wiues at Funerals, he vtters a most abominable deale of musty Carduus-water, and the Conduits cry out, All the learned doctors may cast their Caps at him. He parts stakes with some Apothecary, in the Suburbes at whose House hee lies: and though he be neuer so familiar with his wife; the Apothecary dare not (for the richest Horne in's shoppe) displease him. All the Mid-wiues in the Towne are his intelligencers; but nurses and yong Merchants Wiues that (would faine conceiue with childe) these are his Idolaters. Hee is a more vniust Bone-setter, then a Dice-maker; hath put out more eyes then the smal Pox; made more deafe then the *Cataracts* of *Nilus*; lamed more then the Gout; shrunk more sinewes, then one that makes Bow-strings; and kild more idly, then Tobacco. A Magistrate that had any way so noble a

CHARACTERS.

spirit, as but to loue a good horſe wel, would not ſuffer him to be a Farrier. His diſcourſe is vomit; and his ignorance, the ſtrongeſt purgation in the world: to one that would be ſpeedily cured, he hath more delaies, and doubles, then a Hare, or a Law ſuit: hee ſeekes to ſet vs at variance with nature, and rather then wee ſhall want diſeaſes hee'll beget them. His eſpeciall praſtice (as I ſaid afore) is vpon women; labors to make their mindes ſicke, ere their bodies feele it, and then there's worke for the Dog-leach. He pretends the cure of mad men; and ſure he gets moſt by them, for no man in his perfect wit would meddle with him. Laſtly, he is ſuch a juggler with Vrinals, ſo dangerously vnſkilfull, that if euer the Citie will haue reſcourſe to him for diſeaſes that neede purgation, let them imploy him in ſcouring *Moore-ditch*.

A Canting Rogue.

X **T**Is not vnlikely but hee was begot by ſome intelligencer vnder a hedge; for his minde is wholly giuen to trauell. Hee is not troubled with making of iointures: he can diuorce himſelfe without the ſee of

CHARACTERS.

a Proctor, nor feares he the cruelty of ouerscers of his Will. He leaues his children all the world to Cant in, and all the people to their fathers. His Language is a constant tongue; the Northerne speech differs from the South, Welch from the Cornish; but Canting is generall, nor euer could be altered by Conquest of the *Saxon, Dane, or Norman*. Hee will not beg out of his limit though hee starue; nor breake his oath if he sweare by his *Salomon*, though you hang him; and he paies his custome as truly to his graund Rogue, as tribute is paid to the great Turke. The March sun breeds agues in others, but he adores it like the *Indians*; for then begins his progresse after a hard winter. Ostlers cannot indure him, for he is of the infantry, and serues best on foot. Hee offends not the Statute against the excesse of apparell, for hee will goe naked, and counts it a voluntary penance. Forty of them lie in a Barne together, yet are neuer sued vpon the statute of Inmates. If hee were learned no man could make a better description of *England*; for he hath traueled it ouer and ouer. Lastly, he bragges, that his great houses are repair'd to his hands, when Churches go to ruine: and those are prisons.

CHARACTERS.

A French Cooke,

+ **H**EE learnt his trade in a Towne of *Garrison* neere *famish't*, where hee practised to make a little goe farre ; some deriue it from more antiquity, & say *Adam* (when he pickt sallets) was of his occupation. He doth not feed the belly, but the palate: and though his command lie in the Kitchen (which is but an inferiour place) yet shall you finde him a very saucy companion. Euer since the warres in *Naples*, hee hath so minc't (the ancient and bountifull allowance) as if his nation should keepe a perpetuall diet. The Seruingmen call him the last relique of Popery, that makes men fast against their Conscience. He can be truely said to bee no mans fellow but his Masters: for the rest of his seruants are starued by him. He is the prime cause why noblemen build their Houses so great, for the smalnesse of the Kitchen, makes the house the bigger: and the Lord calles him his Alchymist that can extract gold out of hearbs, rootes, musheromes or any thing: that which he dresses wee may rather call
a drinking

CHARACTERS.

a drinking, then a meale : yet is he so full of variety, that he bragges, and truly, that hee giues you but a taste of what hee can doe : he dare not for his life come among the Butchers; for sure they would quarter and bake him after the English fashion; hee's such an enemy to Beefe and Mutton. To conclude, he were onely fit to make a funerall feast, where men should eate their Victuals in mourning.

A Sexton

IS an ill-willer to humane nature. Of all Prouerbs, he cannot endure to heare that which saies, We ought to liue by the quick, not by the dead. Hee could willingly all his life time bee confinde to the Church-yard; at least within fve foote on't : for at euery Church stile, commonly there's an Ale-house; where let him be found neuer so idle pated, hee is still a graue drunkard. He breakes his fast hartiliest while he

CHARACTERS.

is making a graue, and saies the opening of the ground makes him hungry. Though one would take him to be a flouen, yet hee loues cleane linnen extreamely, and for that reason takes an order that fine holland sheets be not made wormes meate. Like a nation cald the *Cusani*, hee weepes when any are borne, and laughs when they die: the reason; hee gets by Burials not Christnings: he will holde argument in a Tauerne ouer Sacke, till the Diall and himselfe be both at a stand: hee neuer obserues any time but Sermon time, and there hee sleepest by the houre-glasse. The rope maker paies him a pension, and hee paies tribute to the Physition; for the Physition makes worke for the Sexton; as the Rope-maker for the Hang-man. Lastly, hee wishes the Dogge daies would last all yeare long: and a great plague is his yeere of Iubile.

CHARACTERS.

A Iesuite

IS a larger Spooone for a Traytor to feede †
with the Diuell, then any other Order:
vnclaspe him, and hee's a gray Woolfe,
with a golden Starre in the fore-head: so
superstitiously hee followes the Pope, that
he forsakes Christ, in not giuing *Cesar* his
due. His vowes seeme heauenly; but in
medling with State-businesse, he seemes to
mixe heauen and earth together. His best
Elements, are Confession and Penance: by
the first, hee findes out mens inclinations;
and by the latter, heaps wealth to his Semi-
narie. Hee sprang from *Ignatius Loiola*, a
Spanish Souldier; and though he were found
out long since the inuention of the Canon,
'tis thought hee hath done not lesse mil-
chiefe. Hee is a false Key to open Princes
Cabinets, and pry into their Counsels; and
where the Popes excommunication thun-
ders, hee holds no more sinne the decrow-
ning of Kings, then our Puritanes doe the
suppression of Bishops. His order is full of
all irregularitie and disobedience; ambi-
tious aboute all measure; for of late daies, in
Portugall & the *Indyes*, hee reiected the name
of

CHARACTERS.

of Iesuite, and would bee called Disciple. In *Rome*, and other Countries that giue him freedome, he weares a Maske vpon his heart; in England he shifts it, and puts it vpon his face. No place in our Climate hides him so securely as a Ladyes Chamber; the modestie of the *Purseruant* hath on-ly forborne the bed, & so mist him. There is no Disease in Christendome, that may so properly be call'd *The Kings Euill*. To conclude, would you know him beyond Sea? In his Seminary, hee's a Foxe; but in the Inquisition, a Lyon Rampant.

An excellent Actor.

X **V**hatsoever is commendable in the graue Orator, is most exquisitly perfect in him; for by a full and significant action of body, he charmes our attention: sit in a full Theater, and you will thinke you see so many lines drawne from the circumference of so many eares, whiles the *Actor* is the *Center*. He doth not strue to make nature monstrous, she is often seen in the same Scene with him, but neither on Stilts nor Crutches; and for his voice tis not not lower then the prompter, nor lowder then
then

CHARACTERS.

then the Foile and Target. By his action he fortifies morall precepts with example; for what we see him personate, we thinke truly done before vs: a man of a deepe thought might apprehend, the Ghosts of our ancient *Heroes* walk't againe, and take him (at seuerall times) for many of them. Hee is much affected to painting, and tis a question whether that make him an excellent Plaier, or his playing an exquisite painter. Hee addes grace to the Poets labours: for what in the Poet is but ditty, in him is both ditty and musicke. He entertaines vs in the best leasure of our life, that is betweene meales, the most vnfit time, either for study or bodily exercise: the flight of Hawkes, and chase of wilde beastes, either of them are delights noble: but some think this sport of men the worthier, despite all *calumny*. All men haue beene of his occupation: and indeed, what hee doth fainedly that doe others essentially: this day one plaies a Monarch, the next a priuate person. Heere one Acts a Tyrant, on the morrow an Exile: A parasite this man to night, too morow a Precisian, and so of diuers others. I obserue, of all men liuing, a worthy Actor in one kind is the strongest motiue of affection that can be: for when he dies, we cannot

CHARACTERS,

not be perswaded any man can doe his parts like him. Therefore the imitating Characterist was extreame idle in calling them Rogues. His Muse it seemes, with all his loud inuocation, could not be wak't to light him a snuffe to read the Statute: for I would let his malicious ignorance vnderstand, that Rogues are not to be imploide as maine ornaments to his Maiesties Reuels; but the itch of bestriding the Presse, or getting vp on this wodden Pacolet, hath defil'd more innocent paper, thē euer did Laxatiue Physicke: yet is their inuention such tyred stufte, that like Kentish Post-horse they can not go beyond their ordinary stage, should you flea them. But to conclude, I valew a worthy Actor by the corruption of some few of the quality, as I would doe gold in the oare; I should not minde the drosse, but the purity of the metall.

A Franklin

X **H**is outside is an ancient Yeomā of England, though his inside may giue armes
(with

CHARACTERS.

(with the best Gentleman) and ne're see the Herald. There is no truer seruant in the house then himselfe. Though he be master he saies not to his seruants goe to field, but let vs goe: and with his owne eye, doth both fatten his flocke, and set forward all manner of husbandry. He is taught by nature to be contented with a little; his own fold yeelds him both food and raiment: he is pleas'd with any nourishment God sends, whilest curious gluttony ransackes, as it were, *Noahs Arke* for food, onely to feed the riot of one meale. He is nere known to goe to Law; vnderstanding to bee Law-bound among men, is like to bee hide-bound among his beasts: they thriue not vnder it, and that such men sleepe as vnquietly, as if their pillowes were stufte with Lawyers penknifes. When hee buildes, no poore tenants cottage hinders his prospect, they are indeed his Alms-houses, though there bee painted on them no such superscription. He neuer sits vp late, but when he hunts the Badger, the vowed foe of his Lambes: nor vses hee any cruelty, but when hee hunts the Hare, nor subtilty but when hee setteth snares for the Snite, or pittefalles for the Blackbirde;
nor

CHARACTERS.

nor oppression, but when in the month of July, he goes to the next riuer, and sheares his sheepe. He allowes of honest pastime, and thinkes not the bones of the dead any thing brused, or the worse for it, though the Countrey Lasses daunce in the Church-yard after Euensong. Rocke Monday, and the Wake in Summer, shrouings, the wakefull ketches on Christmas Eue, the Hoky, or seed Cake, these he yearely keepes: yet holdes them no reliques of Popery. Hee is not so inquisitiue after newes deriued from the priuie closet, when the finding an eiery of Hawkes in his owne ground, or the foaling of a Colt come of a good straine, are rydings more pleasant, more profitable. Hee is Lord paramount within himselfe, though he hold by neuer so meane a Tenure, and dies the more contentedly (though hee leaue his heire young) in regard hee leaues him not liable to a couctous Guardian. Lastly, to end him, hee cares not when his end comes; he needes not feare his audit, for his *Quietus* is in heauen.

CHARACTERS.

A Purueiour of Tobacco,

Call him a Broker of Tobacco, he scornes the title, hee had rather be tearmed a cogging Merchant, Sir *Iohn Falstaffe* robb'd with a bottle of Sacke; so doth hee take mens purses, with a wicked roule of Tobacco, at his girdle. Hee takes no long time to vndoe any man hee hath to deale with, he doth it in halfe a yeare, aswell as twenty; and then brags he has nipt them by the members. Hee causes his wife to sit in his Ware-house, to no other purpose, then (as a Countrey Poticary hangs vp an *Algarta* in his shop) that while his Customers are gaping at her, hee may cosen them of their waight. Hee does not loue God, because God loues plaine dealing; and tis a question, whether he loues the King, because the King loues no Tobacco. Many trades hath he filcht through; but this making of Fire-workes, brings most commodity: For hee sels his Tobacco with this condition, that they that buy it, shall bee vndone by it. Such fellowes that haue tane so many by the nose, should hang vp for their signe *Diues* smoaking in hell, and the word

CHARACTERS.

word vnder it : Euery man for himselfe, and
the Diuell for them all.

A Rimer

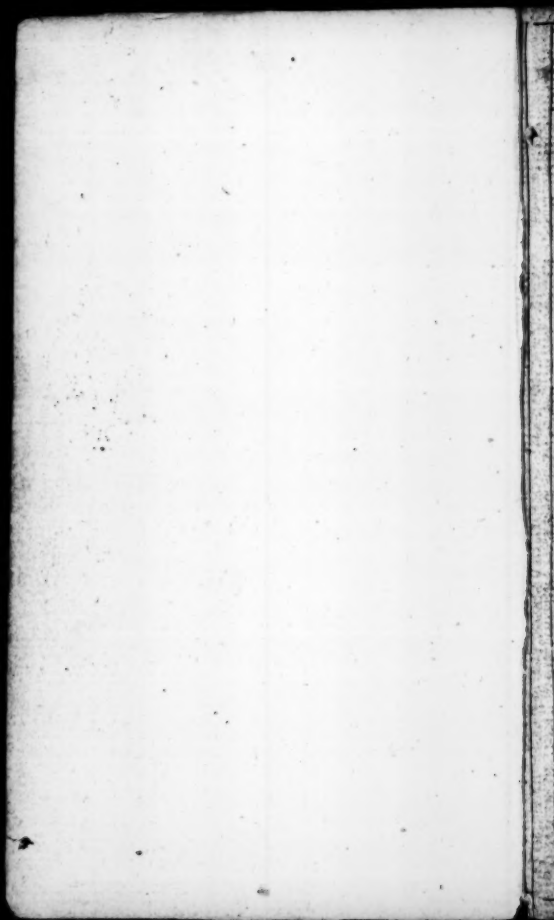
A fellow whose face is hatcht all over
with impudence, and should he be hanged
or pillowed tis armed for it. He is a juggler
with words, yet practises the Art of most
uncleanly conuenance. He doth boggle
very often, and because himselfe winks at
his wiles is not perceived: the maine thing
that hee did, was the time hee sang to.
There is nothing in the earth so pittifull, no
more a peccarier he is not worth thinking
of, and therefore I would leane him as nature
leth him, a Dung-bill not well-hide toge-
ther.

FINIS.



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NEW
AND CHOISE
CHARACTERS,

of severall Authors:

Together with that exquisite and
unmatcht Poeme,

THE
WIFE

Written by Syr Thomas Overbury.

With the former Characters and concei-
ted Names, All in one volume.

With many other things added to this
last Impression.

Mat. — *non novum hoc mendaciter dicitur.*

L O N D O N

Printed by Thomas Creede, for Laurence
Esfie, at the Tygershead in Pauls
Church-yard. 1615.





To the Reader.

THe generall acceptance of this most unim-
table Poem of The Wife, togetherwith the
Characters hereunto annexed; is sufficiently ap-
prou'd, in that they haue now past the sixth Im-
pression. To these are added diuers others of like
weight and fashion, and not much undervalue-
able. Howsoever; they are now exposed, not only to
the Iudicious, but to all that cary the least scruple
of mother wit about them.

Licet toto nunc Helicone frui. — Mar.

Lau: Lisle.

*Briefe Panegyrickes to the
Authours prayse.*

To the Booke.

EXpos'd to all, thou wilt lesse worthy seeme
I feare: Wiues common, all men disesteeme;
Yet some things haue a differing Fate: some
We doubt in wares which are in corners set: (fret
Hid *Medals* rust, which being vs'd grow bright;
The day more friendeth verue then the night.
Thou though more commo, the maist seem more
Honely with thou maist be vnderstood. (good,
G.R.

IO make a Wife of Wit, or meer Philosophie,
And deck her vp with floures of sweetest poe-
Is no hard task: but such a one of flesh to find, (sy,
Would weary all the wits & bodies of mankind:
Since worse must serue the turne, the mē must be co
To take such as they find, not such as they inuent. (t
T. B.

WElthast thou said, that women should be such;
And were they that, had but a third as much
I would be Married too, but that I know
Now what shee is, but should be thou dost shew:
So let me prayse thy worke, and let my life
Be singe, or thy Wiadow be my Wife.
X. Z.

Of the choyce of a Wife.

IF I were to chuse a Woman,
As who knowes but I may marry:
I would trust the eye of no man,
Nor a tongue that may miscarry:
For in way of Love and Glorie
Each Tongue best tells his owne Storie.

First, to make my choyse the bolder,
I would haue her child to such
Whose free vertuous lines are older
Then Antiquitie can touch:
For tis seeldome seene, that Blood
Gives a Beantie great and good.

Yet an ancient stocke may bring
Branches I confesse of worth,
Like rich-mantles shadowing
Those descents that brought them forth.
Yet such Hills though gilded shoue
Soonest feele the Age of snowe.

Therefore to preuent such care
That Repentance soone may bring,
Like Merchants I would chuse my ware,
Vse-full good, not glittering.
Hee that weds for state or face,
Buyes a Horse to lose a Race.

The choyse of a Wife.

Yet I would haue her sayre as any,
But her owne not kist away:
I would haue her free to many,
Looke on all like equall day;
But descending to the Sea,
Make her set with none but me.

If she be not tall tis better;
For that word, A goodly Woman,
Prints it selfe in such a letter,
That it leaues vnstudied no man:
I would haue my Mistresse grow
Onely tall, to answere No.

Yet I would not haue her lose
So much breeding, as to sling
Unbecomming scorne on those
That must worship euery thing.
Let her feare loose lookes to scatter,
And loose men will feare to flatter.

Children I would haue her beare,
More for lone of name then bed:
So each childe I haue is heyre
To another maydenhead;
For she that in the act's afraide,
Euery night's another maide.

The choyse of a Wife.

*Such a one, as when shees woo'd
Blushes not / or ill thoughts past ;
But so innocently good,
That her dreames are ever chaste ;
For that Maide that thinks a sin,
Has betraide the Fort shee's in.*

*In my visitation still,
I would haue her scatter feares,
How this man, and that was ill,
After protestations teares :
And who vowes a constant life,
Crownes a meritorious wife.*

*When the Priest first gines our hands,
I would haue her thinke but thus ;
In what high and holy bands
Heauen, like twinnes, hath planted vs,
That like Aarons rod together,
Both may bud, grow greene, and wither.*

FINIS.

the church of a White

Worshipful

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THE METHOD.

First of *Marriage*, and the effect thereof, *Children*.
Then of his contrary, *Lust*; then for his choice.
First, his opinion negatively, what should not bee: the
first causes in it, that is, neither *Beauty*, *Birth*, nor
Portion. Then affirmatively, what should bee, of which
kind there are foure: *Goodnesse*, *Knowledge*, *Dis-*
cretion, and as a second thing *Beauty*. The first only
is absolutely good: the other being built upon the first doe
likewise become so. Then the application of that wo-
man by love to himselfe, which makes her a wife. And
lastly the only condition of a wife, *Fitnessse*.

A WIFE.

Each Woman is a *briefe* of Woman-kind,
And doth in little even as much containe;
As, in one Day and Night, all life we find:
Of either, More, is but the same againe,
God fram'd Her so, that to her *Husband*, She,
As *Eve*, should all the *World* of Women be.

So fram'd he *Both*, that neither power he gaue,
Use of themselves, but by *exchange*, to make:
Whence in their Face the *Fayre* no pleasure haue,
But by *reflex* of what thence other take.

Our Lips in their owne Kisse no pleasure find:
Toward their proper Face, our Eyes are blind.

A WIFE.

So God in *Eue* did *perfit* Man begun;
Till then, in vaine much of himselfe he had :
In *Adam* God created onely one,
Eue, and the world to come, in *Eue* he made.

We are two halves: whiles each frō other straiēs,
Both barren are; *Ioy* & both their like can raise.

At first both *Sexes* were in *Man* combin'de,
Man, a *Shée-man* did in his body breede;
Adam was *Eues*, *Eue* Mother of Mankinde,
Eue from *Line-flesh*, Man did from *Dust* proceede.
One thus made two, *Marriage* doth revnite,
And makes them both but one *Hermaphrodite*.

Man did but the well-being of his life
From *Woman* take, her *Being* she from *Man*.
And therefore *Eue* created was a Wife,
And at the end of all, her *Sex* began :
Marriage their obiect is; their *Being* then,
And now *Perfection*, they receiue from *Men*.

Marriage, to all, whose ioyes two parties be,
And doubled are by being parted so,
Wherein the very act is Chastitie,
Whereby two Soules into one Body goe.
It makes two one whiles here they liuing be,
And after death in their *Posteritie*.

A WIFE.

God to each *Man* a *private Woman* gaue,
That in that *Center* his *desires* might stint,
That he a *comfort* like *himselſe* might haue,
And that on her *his like* he might imprint.

Double is *Womans use*, part of their end
Doth on *this Age*, part on the *next* depend.

We are but *part of Time*, yet cannot dye,
Till we the world a *freſh ſupply* haue lent.

Children are *Bodies* ſole *Eternitie*;

Nature is *Gods*, *Art* is *Mans* instrument.

Now all *Mans Art* but only dead things makes,
But herein *Man* in things of *life* partakes.

For wandring *Lust*; I know tis infinite,
It ſtill *begins*, and addes not more to more.

The *guilt* is euerlaſting, the *delight*,

This inſtant doth not feele of *that* before.

The *taſte* of it is onely in the *Senſe*,

The *operation*, in the *Conſcience*.

Woman is not *Luſts* bownds, but *Woman-kinde*;

One is *Loues* number: who from that doth fall,

Hath loſt his hold, and no *new reſt* ſhall finde,

Vice hath no meane, but not to be at all;

A *Wiſe* is that enough, *Lust* cannot finde,

For *Lust* is ſtill with want, or too much, pinde.

A WIFE.

Gate *lust* the Sin, my share is eu'n with his;
For *Not to lust*, and to *Enjoy* is one :
And more or lesse past, *equall* Nothing is,
I still haue *one*, Lust *one at once*, alone :

And though the Woman often changed be,
Yet Hee's the same without varietie.

Marriage our *lust* (as 'twere with fuell fire)
Doth, with a medicine of the same, allay ;
And not forbid, but rectifie desire.

My selfe I cannot chuse, *my wife* I may :
And in the choyce of *Her*, it much doth lie,
To mend my selfe in my Posterity.

O rather let me *Lone*, then *be in lone* ;
So let me chuse as *Wife* and *Friend* to find,
Let me forget her *Sex* when I approue,
Beasts likewise lies in *shape*, but *ours* in *minde* :
Our *Soules* no *Sexes* haue, their *Loue* is cleane,
No *Sex*, both in the better part are *Men*.

But *Phyicke* for our *lust* their *Bodies* be,
But matter fit to shew your *Lone* vpon,
But onely *Shells* for our posteritie,
Their *soules* were giu'n lest man should be alone ;
For, but the *Soules Interpreters*, words be,
Without which *Bodies* are no Company.

A WIFE.

That *goodly frame* we see of flesh and blood,
Their *Fashion* is, not *weight*, it is I say
But their *Laye-part*, but well digested food,
Tis but twixt *Dust*, and *Dust*, *Life's middle way*;
The worth of it is nothing that is *seene*,
But onely that it holds a *Soule* within.

And all the carnall *Beautie* of my Wife,
Is but skin-deep, but to *two senses* knowne;
Short euen of *Pictures*, shorter liu'd then *Life*,
And yet suruiues the *lone* that's built thereon:
For our *Imagination* is too high,
For *Bodies* when they meet to satisfie.

All Shapes, all Colours are *alike* in *Night*,
Nor doth our *Touche* distinguish *foule* or *faire*:
But mans *imagination*, and his *sight*;
And those, but the first weeke, by *Custom* are
Both made alike, which differed at *first view*;
Nor can that difference, *Absence* much renew

Nor can that *Beauty* lying in the *Face*,
But meerely by *imagination* be
Enioy'd by vs in an *inferior place*.
Nor can that *Beauty* by *enjoying* we
Make *ours* become, so our *desire* growes tame:
We changed are, but it remains the same.

A WIFE.

Byrth; leſſe then *Beauty*, ſhall my *Reason* blinde;
 Her *Byrth* goes to my *Children*, not to me.
 Rather had I that *active* Gentry finde,
Virtue, then *paſſive* from her Anceſtry;
 Rather in *her* *aline*, one vertue ſee,
 Then all the reſt dead in her *Pedigree*.

In the Degrees, high rather be ſhe plac't,
 Of *Nature* then of *Art* and *Policie*,
 Gentry is but a *relique* of Time-paſt,
 And *Loue* doth onely but the *preſent* ſee; (*ſame*,
 Things were firſt made, the *words*: She were the
With, or *without*, that *title*, or that name.

As for (the oddes of Sexes) *Portion*;
 Nor will I ſhun it, nor my ayme it make,
Byrth, *Beauty*, *Wealth*, are nothing worth alone,
 All theſe I would for good *Additions* take,
 Not for *Good Parts*; thoſe *two* are ill combin'd,
 Whom any *third* thing from *themſelves* hath ioyn'd.

Rather then theſe, the obiect of my *Loue*,
 Let it be *Good*, when theſe with vertue go,
 They (in themſelves *indifferent*,) vertues prooue.
 For *Good* (like fire) turnes all things to be ſo.
 Gods *Image*, in Her *Soule*, o let me place
 My *Loue* vpon; not *Adams* in Her *Face*.

A WIFE.

Good, is a fayrer attribute then *White*,
Tis the *Mindes beautie* keeps the other sweet :
That's not still one, nor mortall with the light,
Nor glasse, nor painting can it counterfet,
Shee's truely fayre, whose *Beautie* is *unseene*
Like *Heau'n faire sightward*, but more faire *within*.

By *Good* I would haue *Holy vnderstood*,
So *God* she cannot losse, but also *me*,
The law requires our *words and deedes* be good,
Religion euen the *Thoughts* doth sanctifie:
And she is *more a Maide* which *ranisht* is,
Then She which onely doth but *wish amisse*.

Lust onely by *Religion* is withstood,
Lusts obiect is aliue, his strength within,
Moralitie resists but in *cold bloud*,
Respect of *Credit* feareth *shame* not *sinne*.
But no place *darke enough* for such offence
She finds, that's *watcht* by her owne *Conscience*.

Then may I *trust Her Body* with her *Minde*,
And, thereupon secure, neede neuer know
The pangs of *Iealousie* : and *Loue* doth finde
More paine to *doubt* her false, then *know* her so :
For *Patience* is of euils that are knowne,
The certaine Remedie; but *Doubt* hath none.

A WIFE.

And be that thought *once* stirr'd, twill neuer dye,
Nor wil the griefe more milde by custome proue;
Nor yet *Amendment* can it satisfie,
The *Anguish* more or lesse, is as our *Loue*:

This miserie doth *Jealousie* ensue,
That we may proue her *false*, but cannot *True*.

Suspicion may the will of *Lust* restraine.
But *Good* preuents from hauing such a will,
A *Wife* that's *Good*, doth *Chaste* and more containe,
For *Chaste* is but an *Abstinence* from ill:
And in a *Wife* that's *Bad*; although the best
Of qualities; yet in a *Good* the least.

To barre the meanes is *Care*, not *Jealousie*.
Some *lawfull* things to be auoyded are,
When, they *occasion* of *vnlawfull* be.
Lust ere it hurts, is best descride a farre:
Lust is a sinne of two; hee that is sure
Of *eyther* part, may be of both secure.

Giue me next *Good*, an *vn*derstanding *Wife*,
By Nature *wise*, not *Learned* by much *Art*,
Some *Knowledge* on Her side will all my life
More scope of conuersation impart,
Besides, Her inborne vertue fortifie, (why
They are most firmly good, that best know

A WIFE.

A *passive* understanding to conceiue,
And *Iudgement* to discerne, I wish to finde:
Beyond that, all as hazardous I leaue,
Learning and pregnant wit in Woman-kinde,
What it findes malleable maketh fraile,
And doth not adde more *Ballast*, but more *Saile*.

Bookes are a part of Mans prerogative,
In formall Inke they *Thoughts* and *Voyces* hold,
That we to them our solitude may giue,
And make *Time-present* trauaile that of *old*.
Our Life, *Fame* pecceth longer at the end,
And *Bookes* it further backward doe extend.

Domesticke Charge doth best that *Sexe* besit,
Contiguous businesse, so to fixe the Minde,
That *Leasure* space for *Fancies* not admit:
Their *Leasure* tis corrupteth *Woman-kinde*,
Else being plac'd from many vices free,
They had to Heau'n a shorter cut then we.

As good, and knowing, let her be *Discreet*.
That to the others weight, doth *Fashion* bring,
Discretion doth consider what is *Fit*,
Goodnesse but what is *lawfull*, but the *Thing*
Not *Circumstances*; *Learning* is and wit,
In Men but *curious* folly without it.

A WIFE.

To keepe their Name when't is in others hands
Discretion askes, their *Credit* is by farre
More fraile then *They*, on likely-hoods it stands,
And hard to be disproou'd, *Lust's* slanders are.
Their *Carriage*, not their *Chastitie* alone,
Must keepe their Name chaste from *suspicion*.

Womens *Behanionr* is a surer barre
Then is their *No*: That fairely doth deny
Without *denying*, thereby kept they are
Safe eu'n from *Hope*; in part to blame is shee,
Which hath without consent bin onely tride;
He comes too neere, that comes to be denide.

Now since a *Woman* wee to *Marry* are,
A *Soule* and *Bodie*, not a *Soule* alone;
When one is *Good*, then be the other *Faire*,
Beautie is *Health*, and *Beauty* both in one,
Be shee so faire as change can yeeld no gaine,
So faire, as Shee most Women else containe.

At least so *Faire* let me imagine Her,
That thought to me is *Truth*; *Opinion*
Cannot in matter of *opinion* erre;
With no *Eies* shall I see her but mine owne.
And as my *Fancy* Her conceiues to bee.
Euen such my Senses both, do *Feele* and *See*.

A WIFE.

The *Face* we may the seat of *Beauty* call,
In it the relish of the rest doth lie,
Nay eu'n a figure of the *Minde* withall:
And of the *Face* the *Life* moues in the *Eie*;
No things else being *two* so like we see,
So like, that they *two* but in number be.

Beauty in decent *Shape*, and *Colours* lies,
Colours the matter are, and *Shape* the *Soule*;
The *Soule* which from no single part doth rise,
But from the iust proportion of the whole,
And is a meere spirituall harmonie,
Of euery part ynitied in the *Eie*.

Loue is a kinde of *Superstition*,
Which feares the Idol which it selfe hath fram'd;
Lust a Desire, which rather from his owne
Temper, then from the object is inflam'd;
Beauty is *Loues* object, *Woman Lust's*, to gaine
Loue, *Loue* Desires, *Lust* onely to obtaine.

No circumstance doth *Beautie* beautifie,
Like gracefull *fashion*, natiue *Comlineesse*,
Nay eu'n gets pardon for *Deformity*;
Art cannot it beget, but may increase,
When *Nature* had fixt *Beauty* perfect made,
Something she left for *Motion* to adde.

But

A WIFE.

But let that *Fashion* more to *Modestie*
Tend, then *Assurance*; *Modestie* doth set
The face in his iust place, from *Passions* free;
Tis both the *Mindes*, and *Bodies Beautie* met;
But *Modestie*; no vertue can we see;
That is the Faces only *Chastitie*.

Where *goodnes* failes, twixt ill and ill that stands:
Whence tis that *women* though they weaker be,
And their desires more strong, yet on their hands
The *Chastitie* of *men* doth often lie:
Lust would more common be then any one,
Could it like other finnes be done alone.

All these good parts a *Perfect woman* make,
Adde *Loue* to me, they make a *Perfect Wife*,
Without her *Loue* Her *Beautie* should I take,
As that of *Pictures*, dead, That giues it life:
Till then Her *Beautie* like the *Sunnie* doth shine
Alike to all; That makes it only *mine*.

And of that *Loue*, let *Reason* Father be,
And *Passion* Mother; let it from the one
His *Being* take, the other his *Degree*;
Selfe-loue (which second *Loues* are built vpon)
Will make me (if not Her) her *Loue* respect;
No Man but fauours his owne worths effect.

A WIFE.

As *Good*, and *wife*, so be she *Fit* for mee,
That is, To *will*, and *Not to will* the same,
My *Wife* is my *Adopted-selfe*, and shee
As *Mee*, so what I loue, to Loue must frame.
For when by Mariage both in one concur,
Woman conuerts to Man, not Man to her.

FINIS.

The Authors Epitaph.

THe Span of my *dyes* measur'd, heere I rest.
That is my *body*; but my *soule* his guest
Is hence ascended, whither, neither *Time*,
Nor *Faith*, nor *Hope*, but onely *loue* can clime;
Where being now *insightned*, Shee doth know
The *Truth* of all men argue of below:
Onely this *dust* doth here in *Pawne* remaine,
That when the world dissolues she come againe.



WIFE

My dear wife
I have just received
your letter of the 10th
and am glad to hear
from you. I am well
and hope this finds
you the same.

I have been thinking
much of late of the
future of our children
and how we can best
prepare them for the
world.

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for the world.



CHARAC-

TERS,

OR

*Wittie Descriptions of the properties of
fundrie Persons.*

A good Woman.



Good Woman is a comfort,
like a Man. She lacks of him
nothing but heat. Thence is
her sweetnes of disposition,
which meets his stoutnes more
pleasantly; so wooll meets
yron easier then yron, and
turnes resisting into embracing. Her greatest
learning is religion, and her thoughts are on her
owne Sexe, or on men, without casting the diffe-
rence. *Disonestie* neuer comes neerer than her
cares, and then wonder stops it out, and saues ver-
tue the labour. She leaues the neat youth telling
his *lushions* tales, and puts backe the *Servinymans*
putting

CHARACTERS.

putting forward with a frowne: yet her kindnesse is free enough to be scene; for it hath no guilt about it: and her mirth is cleare, that you may looke through it, into vertue, but not beyond. She hath not behaviour at a certaine, but makes it to her occasion. She hath so much knowledge as to loue it, and if she haue it not at home, she will fetch it; for this sometimes in a pleasant discontent she dares chide her *Seve*, though she vse it neuer the worse. She is much within, and frames outward things to her minde, not her minde to them. She weares good clothes, but neuer better; for she findes no degree beyond *Decencie*. She hath a content of her owne, and so seekes not a husband, but finds him. She is indeed most, but not much to description, for she is direct and one, and hath not the varietie of ill. Now she is giuen fresh and aliue to a husband, and she doth nothing more then loue him, for shee takes him to that purpose. So his good becomes the businesse of her actions, and shee doth her selfe kindnesse vpon him. After his, her chiefeft vertue is a good husband. For *Shee is Hee*.

A very Woman.

A *Very woman*, is a dow-bakt man, or a *Shew* ment well towards man, but fell two bowes short strength and understanding. Her vertue is the

CHARACTERS.

the hedge, *Modestie*, that keeps a man from climbing over into her faults. Shee simpers as if shee had no teeth, but lips, and shee diuides her eies and keepes halfe for her selfe, and giues the other to her neare *Youth*. Being set downe shee casts her face into a platforme, which dureth the meale, and is taken away with the volder. Her draught reacheth to good manners, not to thirst, and it is a part of their mysterie not to professe hunger; but *Nature* takes her in priuate and stretcheth her vpon meat. She is *Marriageable* and *Feweteene* at once; and after shee doth not liue but tarry. Shee reads ouer her face euery morning, and sometimes blots out pale, and writes red. Shee thinkes she is faire, though many times her opinion goes alone, and she loues her glasse, and the knight of the *Sunne* for lying. Shee is hid away all but her face, and that's hang'd about with toies and deuices, like the signe of a Tauerne, to drawe *Strangers*. If shee shew more she preuents desire, and by too free-giuing, leaues no *Gift*. Shee may escape from the Seruing-man, but not from the Chamber-maide. Shee commits with her eares for certaine: after that she may goe for a Maide, but she hath beene lien with in her vnderstanding Her *Philosophy* is a seeming neglect of those, that be too good for her. Shee's a younger brother for her portion, but not for her portion of wit, that comes from her in a

CHARACTERS.

treble, which is still to bigge for it; yet her *Vanitie* seldome matcheth her, with one of her owne degree, for then shee will beget another creature a beggar: and commonly, if shee marry better, shee marries worse. Shee gets much by the simplicity of her Sutor, and for a iest, laughs at him without one. Thus shee dresses a Husband for her selfe, and after takes him for his patience, and the land adioining, yee may see it, in a Seruingmans fresh *Naperie*, and his Legge steps into an vnknown stocking. I neede not speake of his *Garters*, the tassell shewes it selfe. If shee loue, shee loues not the Man but the beast of him. Shee is *Salomons* cruell creature, and a mans Walking-consumption: euery caudle shee giues him, is a purge. Her chiefe commendation is, shee brings a man to repentance.

Her next part.

Her lightnesse gets her to swimme at toppe of the Table, where her wrie little finger bewraies *caruing*; her neighbours at the latter end, know they are welcome, and for that purpose she queneth her thirst. Shee trauels to and among, and so becomes a woman of good entertainment, for all the folle in the countrie, comes in cleane Linnen to visit her: shee breakes to them her grieve in Sugar cakes, and receiues from their mouthes in

CHARACTERS.

in exchange, many stories that conclude to no purpose. Her eldest Sonne is like her howsoever, and that dispraiseth him best: her vtmost drift, is to turne him Foole, which commonly shee obtaines at the yeares of discretion. Shee takes a journey sometimes to her Neeces house, but neuer thinkes beyond *London*. Her *Devotion* is good clothes, they carry her to Church, expresse their stuffe and fashion, and are silent; if she be more deuout, she lifts vp a certaine number of eies, instead of prayers, and takes the Sermon and measures out a nap by it, iust as long. Shee sendes Religion afore to *Sixtie*, where she neuer overtakes it, or drives it before her againe. Her most necessary instruments, are a waiting Gentle-woman, and a Chamber-maide; she weares her Gentlewoman still, but most often leaues the other in her Camber-window. She hath a little Kennel in her lap, & she smells the sweeter for it. The vtmost reach of her Providence, is the fatnesse of a Capon, and her greatest enuie, is the next Gentlewomans better gowne. Her most commendable skill, is to make her Husbands fustian beare her Veluet. This shee doth many times ouer, and then is deliuered to old Age, and a Chaire, where euery body leaues her.